

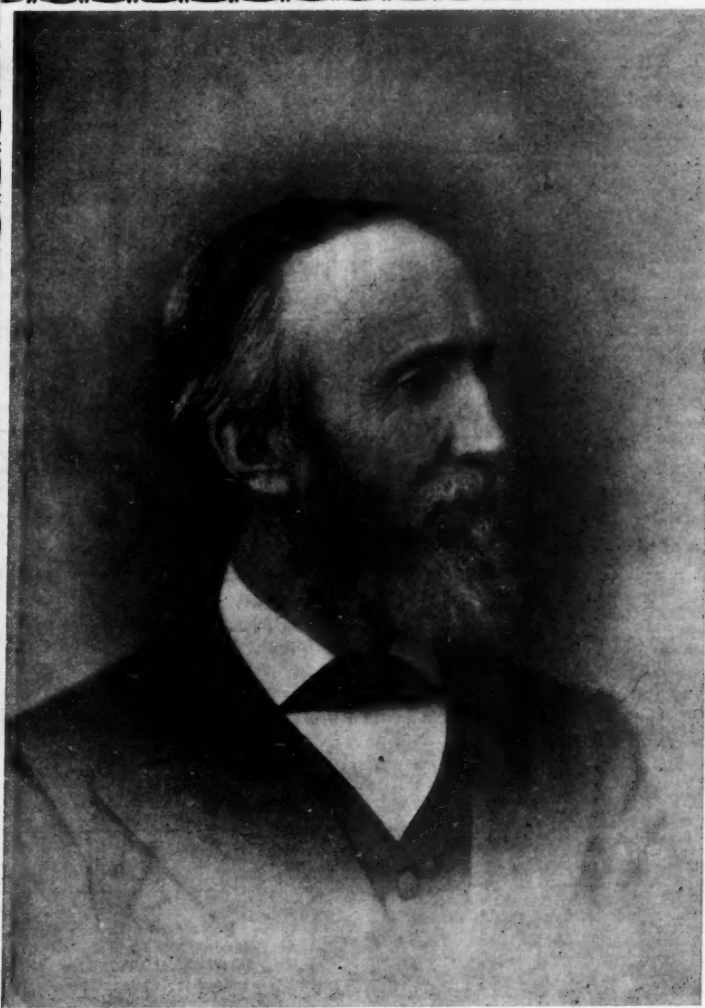
Volume LXXXII



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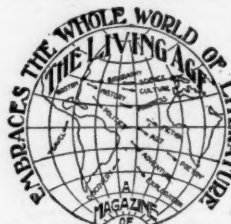
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The Congregationalist SERVICES

FOREFATHERS' DAY.

No. 2, by Rev. L. H. Thayer.
No. 34 (New), Miss Talcott.

CHRISTMAS.

No. 3, Rev. L. H. Thayer.
No. 35 (New), Rev. L. H. Thayer.

FOR S. S. REVIEW SUNDAY.

Paul, No. 32, Rev. F. W. Baldwin.

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IN another column we print a statement from the officers and Prudential Committee of the American Board which is almost startling. It should be read by every member of our Congregational churches. Not since 1885 has the Board attempted to carry on its work with so small an amount of money as last year, and in the meantime the work has nearly doubled. In 1886 \$658,754 were used for the work, while last year there were only \$642,781. At that time there were 434 missionaries against 543 now. There were then only 1,964 native agents, while there are now 2,956; then there were 26,129 church members in 310 churches against 44,606 in 470 churches now, and 37,762 under instruction then and 54,615 now. In 1896 the Board had for use \$100,000 more than in 1897, and in 1892 it had \$198,000 more than in the last fiscal year. To dismiss well-trained native agents and close schools and churches is to tear down work which has cost much treasure both of money and life to build up. The Congregational churches have never represented more wealth than they do today. Can it be that they intend to curtail their work abroad which, in its breadth and effectiveness and in the economy and wisdom of its management, has never been exceeded by any missionary organization and equaled by only a few? We cannot believe that these facts are known to many of the members of our Congregational churches, for did they know them it seems impossible that such conditions would be permitted to continue. This statement of the situation is made thus early in the year to avoid if possible any necessity for a special appeal later, which none deprecate more than do the officers of the Board.

Renewed attention is being directed to the Westminster Confession by the celebrations in the Presbyterian Church of the 250th anniversary of its adoption. Many people have undertaken to pronounce judgment for or against that famous document who have never read it. We remember that some Presbyterian ministers who took active part in the discussion concerning its revision a few years ago urged their ignorance of it as an argument for changing it. Yet no religious teacher in any denomination can understand the history of English and American Christianity who is unacquainted with the Westminster Confession. It was the result of nearly five years' labor of an assembly of men chosen and summoned by the English Parliament, who, the historian Hallam says, were "equal in learning, good sense and other merits to any lower house of convocation that ever made a figure in England." In substance it stood for more than 200 years as representing the belief of Congregationalists. We question if any Congregational minister now

intelligently adopts the Confession as expressing his faith, though Presbyterian ministers are obliged to give formal assent to it. Dr. L. W. Bacon shrewdly suggested, when the question of its revision was agitating the Presbyterian Church a few years ago, that the only revision needed was a change of title from The Westminster Confession to A Body of Seventeenth Century Theology. For those who have not the document at hand we are glad to furnish on page 897 Professor Walker's able presentation of its substance and history.

Many Christians of mature years feel the need of a catechism for use in Sunday schools. Some would like to substitute this form of teaching for the International Lessons for the first three months of the year. Why not try it? For those who are not satisfied with the Westminster there are several simpler and clear statements of faith in answer to questions, and these may be ordered from our Sunday School and Publishing Society. Among them are The Bible Plan of Salvation and The Gospel Catechism, also Dr. Ross's The Church of God, which explains the idea of the church according to the belief of Congregationalists. We do not suggest the substitution of a catechism instead of Biblical lessons in the Sunday school because we believe the use of the catechism will prove popular. We think persons are rare under thirty years of age who can repeat from memory any doctrinal catechism or any creed except that called the Apostles' Creed. Even so popular a writer as Mr. C. H. Spurgeon, who lamented the neglect of catechetical training among the young, once issued a Pleasant Catechism, but it was not pleasant enough to win favor. Some children may be persuaded by promise of prizes to commit a catechism to memory, but we think the prizes will be retained longer than the catechism. Popular methods of study in public schools and Sunday schools do not encourage the memorizing of formulas. But we should like to see the experiment tried by those who consider this method important and practicable. We should be glad to be advised of the results of such experiments and to record them.

We have several times been informed by visitors that they have been sent to us by the Holy Spirit. Some of them have solemnly assured us that they have brought messages from him which we ought to print. Others have declared that he has commissioned them to collect money for various purposes. We are convinced that one of the worst forms of profanity is the unwarranted use of the phrase, "The Holy Ghost said unto me." Even when ministers are preaching they cannot be sure that they have a certified message from the Holy Spirit unless it carries its own evidence in its accordance with the

principles of divine truth and finds approval in the hearts of believers. A minister, asking one of his parishioners for money to repair the meeting house, said, "The Holy Spirit has revealed to me that you are to give \$500." The prompt reply was, "As soon as the revelation is made to me you shall have your check." Dr. Simpson secured a great collection for missions recently after preaching from 1 Sam. 21: 8: "The king's business required haste." This text, he said, had been given to him by the Holy Spirit for that occasion. It was a part of what David said to Abimelech when he told him that King Saul had sent him on urgent secret business. It was a lie. David was running away from Saul, who had not sent him on any business. One lesson to be drawn from the text is the wickedness of claiming to have a message when the messenger can show no credentials.

Occasionally a minister who acknowledges more or less openly that he has abandoned belief in the distinct doctrines of the denomination with which he is associated declares that he will continue in his present ecclesiastical relations as long as he is allowed, in order to persuade his associates to follow him. Such persons will find instruction and comfort in a book recently issued, entitled *The Secret History of the Oxford Movement*. In it is explained at length the practice of the Doctrine of Reserve, which the Tractarians defended as justifiable. The leader of the advanced Tractarians, after Newman went into the Roman Church, was Rev. William G. Ward, who fully adopted this doctrine. It was tersely expressed by the Alexandrian father, Clement, whom Newman thus quotes: "He both thinks and speaks the truth; except when careful treatment is necessary, and then, as a physician for the good of his patients, he will lie. . . . Nothing, however, but his neighbors' good will lead him to do this. He gives himself up for the church." So, the son of Rev. William G. Ward says, his father remained in external communication with the members of the English Church, "because he believed that he was bringing many of them towards Rome." Mr. Ward says his father thus expressed his policy: "Make yourself clear that you are justified in deception, and then lie like a trooper." Such a minister, we believe, was described by our Lord as one who "stood not in the truth because there is no truth in him. For he is a liar and the father thereof."

A Bishop of Kansas

A pastor honored among all our churches, whose influence for a generation has been widely felt in the development of one of the most important of the Western States, is Rev. Richard Cordley, D. D., whose portrait appears on our cover page. He has just completed forty years of public ministry. He is an Englishman by birth, a graduate of the University of Michigan (Ann Arbor) in 1854, and of Andover Seminary in 1857. He is, we think, the senior pastor in service in Kansas, having preached his first sermon in Plymouth Church, Lawrence, on the first Sunday in December, 1857. It was a home missionary church with a member-

ship of twenty-two. After a pastorate of eighteen years he left it, on account of impaired health, with a fine edifice costing \$45,000 and a membership of over 400. He was for three years pastor of the First Church at Flint, Mich., but his heart was in Kansas, whither in 1878 he returned to become the pastor of the First Church in Emporia, with a membership of eighty-one. Six years later it had grown to 175 and a handsome meeting house had been erected. The pastorate of Plymouth Church then again became vacant, and the appeal of his former people to return to them could not be refused. On the thirtieth anniversary of the organization of the church, Nov. 2, 1884, Dr. Cordley and his wife were again received to its membership, and he has ever since remained with the church where he began his ministry.

Dr. Cordley has been conspicuous in the history of Kansas since several years before its beginning as a State. He was one of four Andover students who went, on their graduation, to help save Kansas to freedom and to Christ. His home was burned in Quantrell's raid on Lawrence, Aug. 21, 1863, and he, with his wife, escaped by fleeing to the woods when 150 unarmed citizens were massacred. He ministered faithfully to the people in the scenes of danger, suffering and desolation that followed.

Dr. Cordley is noted as a preacher of short, pithy sermons, often not over twenty minutes in length but rich in thought and suggestiveness. He is known as "the nugget preacher." His services have long been in such general demand throughout the State on occasions of public interest to the churches that he is called the Congregational Bishop of Kansas. Still in the full vigor of manhood, he was never more useful than now as preacher and pastor.

The Duty of the Common Man

The questions of chief interest today are social rather than individual. We discuss communities, classes, nations, races, not persons, when we are considering moral renewal. Problems, perplexities, perils, are thrust before our eyes from pulpit, platform and review. But they concern opposition between the rich and the poor, the strife of political parties, the contentions of organized bodies, the government of cities and of the nation. Never, apparently, was there so much work on hand for those who would do good as now. The whole church needs to be purified; social barriers must be thrown down; a class of men must be raised up with education, leisure and patriotic spirit to hold the balance of power in government. The competition for gains and honors must be checked. Systematized charities must be administered so as to diminish, if not abolish, poverty.

But work for great bodies of people must be done by organized bodies. The tasks set before us are too large for an individual even to take hold of. We are assured that, unless something is done, social revolutions and cataclysms will be upon us. What can the common man do? Will any unorganized service avail against the dangers which threaten the body politic?

We believe that the opportunity of the common man to make his life useful was

never greater than now. He can do large service to his fellowmen by believing in and asserting his individual influence as against the passion of our time for merging all effort into organizations, for marshaling every philanthropic impulse under a banner and a boss. Let him realize that he has a place of his own to fill, that he cannot throw the responsibility for filling it on any leader in social reform or any organization. A great need of today is a multiplication of societies, each of which is limited to one person. Each of these societies must face a world composed in large degree of millions of ignorant, struggling, baffled men and women, pulling down one another in their selfish eagerness to get something for themselves in this brief life. But each society of one has for its first duty to find for itself the place where it can do the greatest service.

Did we say a society of one? No, there are always to be two, the man and his God. And in a measure it should always be a secret society. Every person who insists on providing for it a constitution, by-laws and business should be urged to organize by himself and devote himself to the administering of his own society. The common man with his God, in his own place, has an exalted task and a high honor. He need not wait a moment to take up his work. At once he can begin to deal justly, to love mercy, to walk humbly with his God. He can put before himself the reward of self-sacrifice, can strive for it and enjoy it. Every day he will find as many opportunities as he can meet. In his home, his neighborhood, his business, he will face the whole world, and by the simple exercise of the spirit of Christ in him he can inspire and lift up the world. He can make the sacrifice of the Son of God his own, and can share in its sufferings and its joy. It is a daily experience. In his mistakes he can learn patience with others. In his triumphs he can be assured of the approval of God.

The common man who does these things is not common in God's sight. He is not alarmed when the perils of society seething with its sins are held up before him, for he is doing his part in his little corner of the world to avert these perils, and he knows that there are many others doing likewise. He knows, too, that each one, like himself, has God for his partner, and in such a partnership he does not expect to fail. His daily life may be humble and unknown. But the Almighty One has accepted it as an instrument for transforming the world into the kingdom of God, and he rejoices in its strength and in its results, which are sure.

A Change But Not a Farewell

For twenty-two years Rev. Alexander Huntington Clapp, D. D., has been our faithful and highly esteemed correspondent in New York city. His letters, appearing for a considerable time almost every week and in more recent years at intervals of a fortnight, have constituted a distinct and valuable feature of the paper. Into them he has woven much of his own rich and mellow personality. He has not been content simply to string together a few dry facts, but his recounting of the various happenings in the metropolis has invariably been lit up with flashes of humor and racy comment of a decidedly

individual character. At the same time the pronoun of the first person has only once in all these years appeared, and on that occasion its presence in the sentence was not intentional but due to an error of the printer. These hundreds of letters have constituted a remarkable contribution to the history of our own times and particularly of our denominational progress in New York and Brooklyn. Dr. Clapp's wide acquaintance and popularity have given him access to important sources of information such as a well-equipped correspondent needs. Of late, however, his physical infirmities have prevented his moving about among the ecclesiastical gatherings as of yore, and he has thereby felt himself to be seriously limited in his range of observation. It has therefore seemed best to him to pass over to other hands the somewhat arduous work of collecting the news and of transmitting it to us, and arrangements have been perfected by which the Greater New York district will be amply covered.

This does not mean, however, that Dr. Clapp's relations with this paper are to be severed. All through these years he has been an occasional contributor to our editorial columns, and we have every hope that now that he is set at liberty from the exacting task of composing a regular news letter he will give to our readers quite as much of himself in other literary forms. We have sought from him in particular a series of articles of a reminiscent type, which he of all men in New York city is most competent to write and which we are sure will be greatly relished by all our readers. The first of these we hope to have in hand for early publication. So let no one who reads his farewell letter this week infer that we are saying good-by to the beloved Huntington. We shall greet him again and often as long as God spares his beautiful and useful life.

Witnessing for God

God calls upon us to bear witness for him with a distinctness which leaves no doubt of his sincerity. His truth needs human witnesses, in spite of his undeniable ability to enable it to prove victorious by his own unaided might. He bids us witness for him for his own sake. He has taught us that he desires and enjoys our spiritual service and co-operation. He does not, and does not wish to, dwell in any independent grandeur of holiness, indifferent to what we think and do except so far as his own righteousness renders it necessary to consider us. He longs more for our voluntary, loving witness, for the sake of its sympathy, than the most consecrated of us all loves to render it.

He bids us witness for him for our own sakes also. We need the stimulation, the education, the discipline of witness bearing. It involves the development of our hearts and minds alike. We cannot grow aright in spirit without it. He also bids us witness for him for the sake of our fellow men and women. To those of them who do not know what it is to have true fellowship with him, he seems to live apart. But they know us and know that our experiences and feelings are such as their own. Our witness is that of fellow

men and women. Whether or not it ought to be, it certainly is more intelligible and credible than evidence from any other source. When they have learned to trust us they believe it.

Thus by witnessing for God we work together with him among men. Our witness may be infinite in the variety of its forms. It has no fixed and final methods. It is unlimited in respect to times and seasons. It is simply telling today and always to one and all in whatever manner good sense and Christian affection may indicate the truths about God which have become parts of our own experience. It is testifying to his fatherly love and care, to his redeeming love revealed in Jesus Christ, to his tender oversight afforded through the Holy Spirit, to his abhorrence of evil, his faithfulness to his promises, his readiness to save even to the uttermost, and his concern with even the trifles of our daily life. We may witness by speech, or only by action—which indeed often speaks "louder than words." If our witness be sincere, it will make its lasting impress.

Current History

The President's Message to Congress

The Fifty-fifth Congress in its first regular session opened last Monday at noon. President McKinley, faithful to his duties as a chief magistrate at a time when every filial impulse was calling him to the bedside of his dying mother, sent to the legislators a model statement of the conservative views which he holds on the chief questions they will be called to discuss and pass upon. It rings true on the subjects of international arbitration, a civil service based on merit, forcing expenditure to be less than income, doing justice to the Indian, guarding the interests of civilization in Alaska, and instantly setting about thorough currency reform.

That Congress should recognize the belligerency of the Cuban revolutionists, or in any way force the Administration to interfere with Spain at the present time, the President questions. He accepts Spain's pledges of reform made by the Sagasta ministry as sincere, and insists that a fair trial must be given the new ministry and the new governor-general in Cuba. He urges upon Congress the duty and privilege of ratifying the treaty annexing Hawaii, but impresses upon Congress the necessity of seeing to it "that, avoiding abrupt assimilation of elements perhaps hardly yet fitted to share in the highest franchises of citizenship, and having due regard to the geographical conditions, the most just provisions for self-rule in local matters, with the largest political liberties, as an integral part of our nation, will be accorded to the Hawaiians." He does not anticipate trouble with Japan should Hawaii be annexed, in this being more optimistic than the Japanese minister to the United States, who, having just arrived in San Francisco from a consultation with the authorities at the Japanese Foreign Office, asserts that Japan will protest, and vigorously.

The President unquestionably still has a soft spot in his heart for silver as a monetary standard. This is seen in his references to the work of the bimetallic commission which he sent abroad. But

he does not, therefore, swerve a hair's breadth from the determination to use all his authority as an executive to maintain all our money at a parity with gold. The ablest and most illuminating part of the message is the discussion of the condition of our national finances and the reasons why they should be set upon a more enduring and safer foundation. He is shrewd enough to know that too radical measures cannot be safely pressed upon the attention of legislators now, but he has gone farther in indorsing the demands of Secretary Gage than we supposed he would; and if he is determined to make the suggestions he gives the policy of the Administration, and will exercise that weapon in a perfectly legitimate way, there is reason for believing that ere Congress adjourns the statute books will have upon them such new laws, or modifications of the present one, as will enable the Treasury to strengthen its gold reserve without issuing interest-bearing bonds. This certainly can be done if the senators will forget partisanship and seek to serve the public good. The first step to be taken in bringing this to pass, the President thinks, should be an act authorizing the Secretary of the Treasury to withhold from general circulation all United States notes that are presented for redemption in gold and are paid in gold, save as they are paid out in exchange for gold. That is to say, if Congress is not willing now to put an end to the "endless chain" process, it should at least provide that when the redeemed note is again sent forth it must contribute to the increase of the Government's store of that gold reserve upon which, both in theory and in fact, our whole monetary superstructure rests. As things are now, the apex on which the inverted pyramid stands is altogether too small in area to justify anything but apprehension at home and abroad.

Railroad Slaughter of Employees

Federal legislation, enacted in 1893, required all railroads within five years to equip their cars and engines with automatic couplings, hand rails and air brakes. This legislation was brought about by agitation on the part of railroad employes and influential humanitarians, who protested against the needless sacrifice of human life due to imperfect equipment of railroad rolling stock. Some of our leading railroad systems have not found it impossible to comply with this law, others have failed to, and during the past week the Interstate Commerce Commission has been hearing the petitions of the railroads, who have asked for an extension of the time. The sessions have revealed a conflict between the counsel for the railroads and representatives of the great organizations of railroad laborers. The counsel have set forth that, if the commission declines to extend the time, as they are empowered to do by act of Congress, there will be a general paralysis of traffic. They assert that many of the railroads are unable with their present financial resources to equip their cars. The representatives of organized labor, on the other hand, have contended that any such extension of the time as the railroads petition for—namely, five years—would be unjust to those who have most to gain by its strict enforcement, for even during the past five years, when

many of the roads have been operating rolling stock that complies with the demands of the law, 2,000 railroad men have been killed annually and from 10,000 to 20,000 injured, and of these casualties sixty per cent. are directly attributable to the two glaring evils which the law was designed to correct. They are willing to concede an extension of the time for one year, but protest vehemently against any extension for a longer period. Reports from Washington indicate that the commission will agree to an extension of the time to three years.

Southern Murders and Lynchings

The State of South Carolina during the past year has been the scene of 200 murders. The full significance of the condition of society which this record reveals seems to have aroused at last the most conservative body of clergy in the State. Bishop Capers of the Protestant Episcopal Church has issued an address to the Episcopal clergy and "to our brethren, all other ministers of the gospel throughout the State," in which he calls upon them to arouse the public conscience, to rebuke the murderers and to proclaim the law of God, and he suggests that Dec. 19 be set apart as a day on which to preach against murder, to exalt the sacredness of human life, and to plan to preserve the honor of the commonwealth.

Governor O'Ferrall, in Virginia, in his message sent to the legislature of that State last week condemned mob law and lynching in strong terms, and recommended that an act be passed providing that every city or county should pay into the treasury of the State for the benefit of the public free school fund the sum of \$200 for each thousand persons of its population—the total not to exceed \$10,000—for every lynching which may occur within its limits; and that the expense of the militia, when called out by the sheriff of any county or the mayor of any city to protect a person threatened with violence, shall be refunded to the State by the county or city. He also punctured the notion which the Southern people entertain, that the cause of all lynchings is criminal assault by Negroes upon white women. He shows that, of the sixty-four men who have been lynched in the past eighteen years in Virginia, only twenty-six were charged with that heinous crime.

Official Condemnation of Gambling

Justice Harlan of the Federal Supreme Court, a Kentuckian, handed down an opinion, last week, which will put an end to the last lottery in Kentucky, where the gambling habit always has been rife. Some time ago the city of Frankfort decided to raise funds for its schools by resorting to a lottery. In 1891 the State adopted a constitution which revoked all lottery charters and forbade the existence of lotteries in the State. The complainant in this suit held that a lottery charter was a contract, and that therefore the State, when it revoked, among others, the Frankfort lottery's charter, violated the Constitution of the United States in that it had passed a law impairing contracts. Justice Harlan, speaking for the Supreme Court, reiterates the opinion hitherto expressed by the court, that "the common forms of gambling are comparatively innocuous when contrasted with the widespread pestilence of lotteries, and denies that a lottery grant in any sense is a con-

tract within the meaning of the Constitution," the rather asserting that it is simply a gratuity and license, which the State, under its police powers and for the protection of public morals, may at any time revoke.

The United States and Turkey

Our minister in Constantinople, Mr. Angell, has again brought to the attention of the Porte the claims of the United States for indemnity due to citizens of this country for damage done to their property at Harpoot and Marash in November, 1895. These claims were brought to the attention of the sultan by Minister Terrell, and the sultan answered then, as now, that Turkey could not be held responsible, as her subjects were acting under the stress of unusual circumstances. We trust that our Government will not be satisfied with Turkey's answer, and we commend to President McKinley and his Cabinet Austria's recent demonstration of the only method of bringing Turkey to terms. Two or three American men-of-war in the harbor of Smyrna, and an ultimatum to Turkey that unless the indemnity were paid by a certain time on a certain day the indemnity would be collected by force, would compel the sultan to act. Nothing else will. As the *Evening Post* of New York says: "Better use for our navy we may never have. If it has any justification for existence before God and man it is that it may bring such criminals as the sultan to some sort of justice. . . . We have nothing to fear from making a Mussulman brigand disgorge, and Christendom will heap blessings upon our head."

Germany and Her Emperor

Emperor William in person opened the German Reichstag last week for the first time since 1894, hoping thereby to give weight to that portion of the speech from the throne which urged a development of Germany's navy commensurate with the growth of Germany's trans-oceanic interests. He denied that it was his object to induce Germany to vie with maritime powers of the first rank, but insisted that the time had come for a decided increase of naval strength, if domestic and colonial commerce were to be adequately protected. When this suggestion, in the form of a bill, comes before the Reichstag a political struggle will follow which bids fair to be historic, for the mass of the German people are in no mood to enter upon a scale of expenditure for their navy such as now burdens them in order that the army may ever be kept in its excellent and formidable condition. They are by no means convinced that Germany's colonial policy has contributed to domestic security and thrift, or to the betterment of Germany's position as a factor in European diplomacy. The emperor alluded to the recent seizure of Kia-Chou harbor, on China's eastern coast, as if it were only done because of a desire to protect missions and missionaries in China. But public opinion in Europe assigns it to no such altruistic motives. Germany is rushing vessels and soldiers to re-enforce her North Pacific squadron. Russia, as yet, has not officially made known either her approval or disapproval of Germany's act, but the tone of the Russian press is hostile to Germany's pretensions. Russia is concentrating troops in the vicinity of

Manchuria, and is buying naval supplies in San Francisco. Japan is rapidly creating a fleet which when finished will outrank that of any other nation in the North Pacific, and there are materials lying round loose in northeastern Asia which need only a spark to ignite and cause a great conflagration. As we go to press the news from Hayti indicates that Germany is threatening to use force there if Hayti does not instantly pay an indemnity recently demanded.

NOTES

Governor Tanner of Illinois has called a special session of the legislature. One of the measures to be considered is a revision of the system of taxation, and another the ways and means of enforcing the inheritance tax law.

What might have proved an unfortunate and unprecedented naval scandal was averted last week by the resignation of M. M. Goodwin, chaplain on the Wabash, stationed at the Boston navy yard. Charges of overstaying leave of absence and alcoholism had been preferred against him. Offenses of this kind neither Secretary Long nor Assistant-Secretary Roosevelt have a disposition to tolerate.

The Italian national treasury, for the first time in many years, reports an excess of receipts over expenditures. The Chamber of Deputies has appointed a commission to investigate the long-standing charges against ex-Premier Crispi, charges which touch the probity of his relations with the Bank of Naples while he was in power. Signor Crispi courts the fullest, most searching investigation.

Prague and other of the Bohemian towns have been the centers of anti-German outbreaks during the past week, in which the Bohemians have revenged the outrages done to the Czechs of Vienna the week before. Martial law now rules in Prague. It has been feared that Hungary might improve the present opportunity to sunder her relations with Austria, but a bill is already before the Hungarian Parliament calling for a renewal of the compact.

Death has claimed two eminent scholars—Rev. James Legge, D. D., LL. D., of Oxford University and Prof. Henry Drisler, formerly dean of the faculty of Columbia University and one of the most eminent professors and teachers of Greek in this country. Dr. Legge was known through the missionary world for his long service, from 1839 to 1876, as a servant of the London Missionary Society in China. In 1876 he returned to England and became the first occupant of the chair of Chinese language and literature at Oxford University. For years he has been universally recognized as the world's leading authority on Chinese literature and religions. Professor Drisler taught for nearly fifty years at Columbia University, winning an international reputation as a Greek scholar and binding to himself with peculiar ties of affection alumni, pupils and professorial colleagues.

Reports from London agree on the gloomy trade outlook, since the attempt to bring the engineers and their employers together has practically failed. The railway employes are threatening to strike during the Christmas holidays, and the Lancashire cotton operatives are also threatening to resist wage reductions. Meanwhile trade is slipping away into the hands of American and German competitors. Much of the marvelous increase in the amount of our exports to Europe, Asia and South America must be credited to the item of machinery, and of this much is apparatus used in electrical engineering and construction. Our manufacturers of such apparatus are securing contracts in England, on the continent of Europe and in South America, and without any serious competition, our workmanship and the inexpensiveness of the raw material giving us a long lead. During the past six

months electrical apparatus worth \$2,000,000 has been shipped abroad.

In Brief

We shall honor Forefathers' Day as usual, and our pages next week will bear ample witness to the fact that Pilgrim history possesses unflinching interest. A feature of the paper will be an elaborately illustrated article by Rev. I. O. Rankin, the fruit of a recent visit to Pilgrim shrines at Plymouth. Rev. John H. Barrows, D. D., will furnish a contribution entitled Rembrandt, the Painter of Protestantism, and this also will be illustrated. The addresses at the laying of the corner stone of the Congregational House will be printed in full. Other material will be furnished of a suggestive character to all who intend to take note of this yearly recurring festival. It is one in which our own denomination may well take a peculiar pride, though we are glad to see that year by year it is being observed widely throughout the country and by the different elements that make up our composite American population.

Unwise almsgiving increases poverty.

One of the next things on the docket of the American Board is a deputation to China. It will be headed by Secretary Judson Smith, and he will be accompanied by two other gentlemen, both of whom will probably be laymen.

What, what! no appeal to be allowed in New England for Marietta College! Do our eyes deceive us, or does Franklin in his Chicago letter report accurately the terms of Dr. Pearson's recent conditional gift to the Ohio college? Well, we in New England will try to bear this single deprivation cheerfully.

Apropos of the appeal of the American Board, elsewhere printed, is a remark in a recent letter from that noble and tireless veteran at Harpoot, Dr. H. N. Barnum. He says that the only change for three years in his missionary career has been a change of massacres. This surely could not be considered a particularly restful vacation.

Rev. Charles Parkhurst of *Zion's Herald* says that Rev. Dr. Charles A. Berry's sermon preached in the Harvard Church, Brookline, Nov. 28, was one of the greatest sermons he ever heard. "Running through the whole were fundamental lines of theology and philosophy which appealed to and carried our convictions like unto the preaching of the great Beecher. But he is more logical, serious, orthodox and convincing than Beecher."

Rev. Stanley Wilson, the Baptist preacher in the town of Ramona, Cal., edits the local paper. Certain of his caustic denunciations of local misdoings recently roused the wrath of the town bully, one Dave Putnam. The bully attempted to chastise Mr. Wilson and himself received dire punishment. He now says that his thrashing was a means of grace and that he will attend church every time Mr. Wilson preaches. All of which shows that there is a time and a place for everything, including muscular Christianity.

The new president of the American Board is to receive his official introduction to Boston at the Forefathers' Day meeting of the Congregational Club Dec. 21. The meeting is to be held in Tremont Temple, and Dr. Lamson is to deliver the chief address of the evening. He is sure of a hearty welcome and an appreciative hearing. The Chicago Club wanted him, and has telegraphed several times asking the Boston Club to release its claim in favor of Chicago. That is like our Chicago brethren's enterprise. It is also just like Boston to decline.

Brooklyn Congregationalists are surely not starving for lack of good things. Within the last month they have heard at the Plymouth jubilee Drs. Berry, Gordon, Tucker, Gladden;

at the Manhattan-Brooklyn Conference Drs. Bradford and Behrends; at the Clinton Avenue jubilee Drs. McLeod and Storrs; and at the Congregational Club Drs. Mackenzie and Burrell. And it so happened that each of these men was at his best. All this is in addition to the regular ministrations of Drs. Storrs, Abbott, Lyman, Meredith, Behrends, McLeod and the other pastors.

A perfect illustration of the sort of judicial decree which arouses contempt for law and the courts is seen in the decision rendered last week in the United States District Court of Portland, Ore., where fifty cases of whisky, marked "Cumberland Home-Made Tomato Catsup," which had been seized by the custom officers, were ordered returned to the man who was endeavoring to ship them to the Territory of Alaska. The judge admitted that the fraudulent device of the label showed a contemplated crime against the United States, but he held that this did not warrant doing violence to the statutes in order to punish those who were preparing to violate it.

Our readers will be interested in the announcement, on another page, to the effect that 100 copies of the *Book of the Pilgrimage* have been bound up as a special holiday edition for 1897, beveled cloth and gilt, identical in every respect with the regular three-dollar edition. These will be sold at \$2.00 per copy, postpaid. Only 100 copies will be disposed of at this reduced rate. The price will be restored after that number has been disposed of. As is well known, the charming volume issued last year met with the heartiest approval both as an artistic production and because of its historic value. It was printed from type, and only a small portion of the original edition is in the hands of the publishers.

We commented last week upon Prof. William James's recent important contribution to the discussion of the doctrine of the immortality of the soul. As a physiological psychologist he is constrained to assert and defend the doctrine. The tide all runs that way. Here is H. R. Evans, eminent as a student of occult phenomena and as an exposé of spiritualists, saying in the *Boston Transcript*: "For some years I was a materialist, but now I believe that the human personality is a spiritual entity. . . . I hold that the psychical supersedes the physical and organizes it. . . . After many years of study of spiritualism, theosophy, occultism and comparative religions, I am of the opinion that the universe is the product of a self-conscious intelligence, a supreme will."

In the annual Harvard-Yale debate at New Haven last week Yale won her third consecutive victory. In former days, when Yale's succession of athletic victories over Harvard was almost unbroken, and Harvard's succession of victories over Yale on the platform equally undisturbed, comparisons were rife concerning "Yale brawn" and "Harvard brain." The results of the last three years would indicate that intellectually as well as physically Yale may not fear to be compared with Harvard. It will be remembered that last year Congregationalism was represented on the Yale team by a son of Mrs. Kate Upson Clark, well known to readers of *The Congregationalist*, by a Yale theologian, and by the son of Missionary Hume of India. Again this year Mr. J. K. Clark, a brother of last year's debater, Mr. H. A. Jump, a Yale theological student, and Mr. H. W. Fisher, the son of a Congregational minister, composed Yale's team.

Rev. John Watson's call to St. John's Presbyterian Church, Kensington, London, was by no means unanimous, several of the elders and not a few of the members dissenting. Conservative journals, like *The Christian Leader* and *The Christian*, deplore the recognition by such a church of a man that they deem a heretic. But Ian MacLaren has made all further action or comment on their part

unnecessary. He has declined the call. In an explicit statement to his present congregation, which he has served for seventeen years, he has given his reasons for at first thinking he would better leave them, and then his reasons for thinking that it is not the divine will that he should exchange Liverpool for London. His words on this matter intimate that he has had another of those mysterious, supernatural experiences which he confesses that he suffers at times. He says: "Let me add that yesterday my growing resolution to abide with you received its confirmation. How, no man can tell to his neighbor, nor ought he to try; but I have a perfect confidence in saying that it is not the divine will that I should go to London."

Staff Correspondence

FROM NEW YORK

A Parting Word

On Oct. 14, 1875, the first of this writer's regular series of "letters from New York" appeared in these columns, and for more than twenty-two years they have had their weekly or fortnightly place therein. As the writer said, in connection with *The Congregationalist's* eightieth birthday, March 12, 1896:

The time given to the various forms of work on the paper has been well repaid. It has kept him in touch with the progress of the denomination in all the land. It has given pleasant and healthful variety to the life that else might easily have run into monotonous routine. It has brought some grounds for hope that others here and there may have found therein something more than the entertainment of the passing hour—some help in solving life's problems, in meeting its reverses, fulfilling its duties, resisting its temptations and reaping its rewards. It has brought him into friendly contact with hundreds of ministers and private Christians, whom it has been a pleasure, a profit and an honor to know. This fellowship in such a royal brotherhood he has increasingly felt to be one of life's chief prizes. Alas! how many of these does this hasty backward look find starred as already shining in the heavenly constellations.

After brief reference to his delightful association with the paper's earlier editorial staff, with the beloved Dr. Dexter and Mr. C. A. Richardson at its head—as association which his later connection with their esteemed successors has constantly and brightly renewed—the writer added: "With less than three years lacking to round out life to fourscore, what wonder that the brain works slowly and heavily and that the hand loses its cunning? Clearly the time is very near when another name than Huntington's must stand at the foot of these columns."

And now that time has come. "Huntington" finds life at nearly fourscore a very different thing from life at fifty. Pain and infirmity release not their grip in pity for the aged. The physical and mental powers alike move heavily; recreation becomes work, and work easily wearies. The body seeks rest, the mind grasps loosely the passing scenes of today, takes pleasure in recalling the past, and looks longingly forward for the better things promised of God in the hereafter. The future life draws daily with stronger and stronger attraction. For speedy and it may be sudden entrance on the possession of those "better things" the soul feels the need of special preparation. More closely than ever it clings to the quiet joys of home, and sets new and ever-increasing value on the pure domestic love that more than half a century has ripened. It craves time for meditation, for laying

up the treasures of wise and holy men departed hence, for fellowship with their spiritual successors among the living, for more prayerful study of God's Word, and nearer communion with the blessed Saviour of men. It would fain foretaste something of heaven here, so gathering strength for the shock of the blissful transition.

Meanwhile the paper the undersigned loves so well, and whose fullest success he so sincerely desires has deepened and broadened with the years, and needs far larger and better service in this department than it has ever had; service that no one so clearly as the writer sees his inability to render. With cheerful alacrity and hope, therefore, he passes over his worn pen to younger, defter hands. With a sense of great relief he transfers the work to minds alert, to hearts in sympathy with the stirring times, to experts physically able to traverse the wide field, ever growing wider, whose movements these letters should record and whose best interests they should foster. God give them strength and skill for the noble service needed, and bless them in it with experiences that in coming years shall be as bright in memory as are those that cheer the writer's heart today.

It were idle to say that there are no regrets in laying down, even for the best good of all concerned, a work which has been a part of one's life for more than twenty-two years. There will be daily hunger for the friends who have walked along the same path through all this time, a sense of debt to those who have generously accepted these letters instead of personal correspondence on which they had just claim, but which the pressure of official duties made impracticable. There can hardly fail to be a sense of loneliness in dropping from the "staff" with which he has been so long and so pleasantly associated.

Those brethren have generously desired that this long connection with *The Congregationalist* be continued by contributions to its other departments. If health, strength and time shall allow, the undersigned will hope occasionally to see here again the familiar faces that memory or fancy summons before him whenever he puts pen to paper for their eyes.

And so, beloved editors, indulgent readers, friends and wellwishers all, may ye fare well until we meet again.

A. HUNTINGTON CLAPP.

FROM AUSTRALIA

Extremes Meet

That the world is really very small we are being constantly reminded by the visits of people from the other end of the earth. Two English visitors representing very different spheres of thought and action have lately been bidding us farewell. The one is Rev. R. Wardlaw Thompson, home secretary of the London Missionary Society; the other Mr. Ben Tillett, who likes to describe himself as an "agitator," and who owes whatever fame or notoriety he may have principally to his connection with the strike of the London dockers. It is not pleasant to censure a man who is so much in earnest as Mr. Tillett, and who has labored with such self-sacrificing zeal for his fellow-workers. The fact remains, however, that no man with any sort of a reputation has talked as

much nonsense in public in the same time.

L. M. S. Affairs

Our other visitor, Mr. Thompson, was accompanied on his travels by Rev. R. Baron, one of the most experienced of the L. M. S. missionaries in Madagascar. Both these gentlemen tell a sad tale of Jesuit doings in Madagascar. Mr. Thompson's testimony as to the irreligious action of the Jesuits is the more impressive because he evidently regrets, in the interests of our common Christianity, that such a testimony should need to be given. Mr. Thompson is charged, on behalf of his society, with an important mission. His tour of personal inspection of the society's mission fields will probably lead to some readjustments. The L. M. S. *crux* at the present time is Madagascar. If any one can advise the directors it should be Mr. Thompson. In him sweetness and spirituality are combined with foresight and sound judgment.

Australian Congregationalism and Missions

The difficulty in regard to Australian Congregationalism and foreign missions is one which it would be too much to ask even a gentleman of Mr. Thompson's capacity to arrange. Mr. Reid, the New South Wales premier, told the English people during the record reign celebrations that Australia did not desire to become "a joint in the imperial tail." The real weakness of Congregational missionary enterprise in Australia is that it is a joint in the London Missionary Society's tail. The society in these parts is in the position of a general who is conducting a campaign at too great a distance from his base of supplies. The officials both in this country and in England are hostile to the severance of the connection, yet the Congregationalists of Australasia will never do their duty towards foreign missions until an Australian or an Australasian Missionary Society has been formed. In the meantime efforts are being made to secure federal action between the colonies in aid of the London Missionary Society. A conference of Congregationalists was recently held in Adelaide with this end in view.

C. E. Conventions

The month of November was notable for C. E. conventions in different colonies. The C. E. movement has now been long enough in Australia to take stock of. It has, perhaps, disappointed in some measure both its friends and its enemies. It has its enemies, even in those churches which possess societies. Some of the commonest criticisms passed upon it are that its tendency must be to make young people forward, and that it favors "gush" instead of solid and well-instructed piety. There are faults, no doubt, in every institution devised by man, but, after intimate acquaintance with the C. E., I do not see much in these objections. Shallow people, no doubt, get into the C. E., as they do into the churches, but at the C. E. meetings which I have attended I have much more often been struck with the tameness and slowness of the proceedings, and the failure of the members to carry out the participation clause of the pledge, than with the predominance of "gush." The best thing, perhaps, that can be said for the C. E. is that it seems to have a natural attraction for some of the finest and most spiritual church

members. What gives it its charm in their case is the high ideal it presents of personal devotion to the Saviour and the exhibition of it in works of practical usefulness. That many of its members fail to realize this ideal to the full, and some even to attempt it, is true enough. But in exalting such conceptions of Christian life and duty it does something to lift people up to them.

Interdenominationalism

I am not sure whether Dr. F. E. Clark coined the word "interdenominational," under stress of a necessity to describe the movement which he originated; but the force with which the interdenominational idea appeals to the Christian mind is remarkable. No meetings for religious purposes comparable in size to those associated with the C. E. conventions have ever been held in Australia. Not less remarkable either are the gatherings which assemble at the call of those who organize "Christian conventions" and "Christian conferences." Some of these are after the informal style of Keswick, others after the more methodical fashion of Mildmay, but, whether organized by individuals or by interdenominational ministerial associations, they seem to have the same power of attracting the members of evangelical churches. It may be that no small part of the success of the C. E. is to be accounted for by its appeal to the interdenominational sentiment. The origin and growth of the Y. M. C. A., Y. W. C. A. and W. C. T. U. may be similarly accounted for, though none of these organizations are as strong in Australia as their friends would like to see them.

Bazars

Every now and again there is a feeble protest against bazars as a means of revenue for religious and charitable purposes. A few years ago they were resorted to only on special occasions—such as the building of a church, or Sunday school, or parsonage. Now they are commonly employed to find the wherewithal for the pastor's stipend. The governor of New South Wales (Lord Hampden) made a spirited protest against them the other day. However, the bazars go on. In the free church bazars lotteries are usually excluded. In the Anglican and Roman Catholic bazars they are usually worked "for all they are worth." A case of whisky was recently disposed of in aid of a Roman Catholic cathedral, and at the same bazar at which this was raffled one of the most notorious of the "bookmakers" on Australian race courses put in a bicycle, which fetched by lottery £200.

Federation

To turn for a moment from things ecclesiastical to things secular, I may note the recent meeting of the Federal Convention in Sydney. The convention resumes its labors in Melbourne in January of next year. All that need be said in the meantime is that, while there is a good deal of desire for Australian federation, the difficulties are neither few nor small. Some of them lie in the necessary financial adjustments between the colonies, others in the relation of "state rights" to federal action, others in the conflict between the democratic and the conservative spirit in the convention. A good many politicians are not prepared to "trust all the people all the time."

Sydney, N. S. W.

W. A.

The Westminster Confession

The Standard Symbol of the Presbyterian Church

BY PROF. WILLISTON WALKER

The Westminster Confession is the last symbol of permanent value that the Reformation period produced. The Helvetic Consensus Formula of Heidegger and Turretin was, indeed, composed nearly a generation later (1675), but its recognition was limited to Switzerland, and it has long since lost its authority even in the land of its birth, while the Westminster Confession never had more professed adherents than at the present day. By reason of its late composition the Westminster Confession presents more perfectly than any other creed the theological results of the Calvinistic type of Reformation thought, but it emphasizes likewise the debated points of the scholastic age which succeeded the creative work of the great reformers. It is at once the most logical, the most complete, and the most technical of the Reformation creeds of first rank.

The Confession was the ripe product of English Puritanism. The Anglo-Saxon mind always inclines to compromise as a political expedient, and the English Reformation, as compared with the ecclesiastical changes on the Continent, was a story of compromises. Out of this struggle a church arose, predominantly Catholic in its organization, essentially Calvinistic in its doctrinal standard, while its liturgy combined Roman rigidity, form and phraseology with the use of the English tongue and an acceptance of the main doctrinal principles of the Reformation. Governmental authority compelled all inhabitants of the kingdom into outward conformity to this church. This situation led naturally to the development of two parties—one progressive and desirous of bringing English religious institutions to the degree of reform characteristic of the continental churches, and especially that of Geneva; and the other conservative, led rather than leading, and preferring as little change in ritual and government as possible. Hence a conflict was inevitable, and, beginning under Elizabeth, it increased in intensity, each party emphasizing the points of contrast, till it gave rise to Congregationalism, peopled New England, drove Scotland into revolt, plunged England into civil war, laid the chief foundations of modern English liberties and, for a time, overthrew the throne, and abolished the Episcopal system.

At the beginning of this struggle both parties were Calvinistic in their type of theology. Before its conclusion the conservative wing was largely Arminian, but the Calvinism of the progressive, or Puritan, wing was intense, and demanded further expression in the symbols of the English Church. This desire was apparent in the attempts to sharpen the moderate Calvinism of the Thirty-nine Articles, illustrated in Lambeth Articles of 1595, which the Puritans vainly asked King James in 1604 to add to the doctrinal standards by law established, and in the Articles adopted in 1615 by the sister, and then strongly Puritan, church of Ireland.

So it naturally came about that when the Puritan party gained partial control of England at the outbreak of the civil war it desired a restatement of belief as

well as a reorganization of church government, and this double wish led Parliament, after vainly attempting to secure the consent of King Charles, to call an advisory assembly by its own unsupported enactment to meet at Westminster on the first of July, 1643. Of this famous body there is little need to speak at length. Parliament designed it to be as widely representative of English religious thought as a somewhat strict adherence to Puritan principles would allow, and at Parliament's invitation the Scotch Church sent a few commissioners of much ability. The assembly was as dignified and learned a body as Puritanism could muster. Though all its voting membership was English, it was from the first predominantly Presbyterian in its conception of church government, since Puritanism was chiefly Presbyterian, but the invitation included a few pronounced Episcopalians, scarce any of whom obeyed the summons; ten or a dozen Congregationalists; and some, and among them not the least learned, who believed church government a matter purely of civil regulation. These parties led to much vigorous discussion of polity, in which the Presbyterian majority ultimately carried its points by weight of numbers; but no such diversity marked the doctrinal position of the assembly, wherein all were practically agreed. And so from 1643 onward to its death in 1652, through the turmoil of two civil wars and the rapid alternations of political parties, the assembly labored on at Westminster, producing the most elaborate statements of belief that any Anglo-Saxon body has brought forth, as well as attempting to reform the government, worship and discipline of the English Church.

Did the limits of this article permit it would be interesting to glance at the Directory of Public Worship which the assembly prepared in 1644 and which Parliament speedily substituted for the Prayer-Book, and it would be well worth while to examine the two noble catechisms—Larger and Shorter—completed in 1647. Certainly, had the Westminster Assembly done nothing else than bring into being the Shorter Catechism, it would deserve lasting remembrance for that admirable epitome of Christian doctrine, which has served as the basis of so much youthful instruction in the Presbyterian and Congregational churches of Scotland and America, and, though undeservedly neglected at present, still ranks in popularity with the catechisms of Luther and Heidelberg.

But our concern at present is with the Confession. The original thought of Parliament was a revision of the Thirty-nine Articles, so that no excuse should be left for any non-Calvinistic interpretation, and the doctrinal harmony of the Church of England with the reformed churches of the Continent should be made more evident. But union with the Scotch in the Covenant induced the conception of a uniform creed for the "three kingdoms" of England, Scotland and Ireland. At this task committees of the

assembly, and the whole body at times, labored from Aug. 20, 1644, to Dec. 4, 1646, when the completed result was laid before Parliament.

The Confession thus carefully prepared was, in point of scholarship, dignity of expression and exactness of definition, superior to any creed that the English Reformation produced; yet it would not have been natural for the members of the assembly to have ignored the work of their spiritual ancestors of the English race. The Puritan rejected the charge that he was an innovator in doctrine; he viewed himself as of the company who, from the reign of Elizabeth onward, had resisted anti-Calvinistic inroads, and had sought to defend the church against prelatical usurpation and Romanizing corruption. Moreover, though the Scotch commissioners were fully consulted as to the Confession, the assembly was an English body preparing a creed for submission to the English Parliament. It was to English, rather than to continental or to Scotch, sources that the framers of the Confession turned; and the model from which they principally drew was the articles which, under the lead of the learned Ussher, were adopted by that then essentially English body, the Irish Church, in 1615—a creed which included the essential features of the older Lambeth Articles and the Thirty-nine Articles of the Church of England. Thus, for instance, though the Westminster divines give disproportionate place to the doctrine of the divine decrees, which had been the "burning question" in theology since the opening of the century, they chose to borrow the language of the Irish Articles rather than the elaborate, but foreign, definitions of the Synod of Dort. The theology of the Confession was Genevan, but it was English rather than continental Calvinism that dominated its expression.

Though the Westminster divines thus intentionally linked their work with that of the best of their Puritan predecessors, their Confession was no mere reaffirmation of previous statements. In fullness and carefulness it was distinctly their own. And, considering that the purpose of the assembly was to free the doctrinal expressions of the Church of England, by means of a more positive assertion of Calvinism, from what they deemed perverse misinterpretation, the Confession is remarkably moderate. It does, indeed, declare, in the same spirit as the Irish Articles, that the pope is antichrist; with those articles it affirms that none "not professing the Christian religion" can "be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess." It holds that "elect infants, dying in infancy," are saved, thereby implying, to say the least, the possibility of the loss of some infant souls.

These were the ordinary positions of the reformed churches of that age. Yet, if the Westminster Confession has not the sweetness and breadth of the Heidel-

berg Catechism, it does on many points manifest a decided reserve. In an age which asserted, as did the Helvetic Consensus Formula, that even the Hebrew vowel points were inspired, the Confession is silent on this question. It likewise avoids ascribing the authorship of Hebrews to Paul. Even on the doctrine of the divine decree, where its Calvinism reaches the high-water mark, it does not assert distinctly anything more active in God's rejection of a portion of the race than a passing by of some in the exercise of his elective grace. Indeed, the Confession clearly reveals the degree to which the English Puritan mind was awake to what were at that day new expositions of truth by its acceptance of the "covenant theology," by which Olevianus and the Dutch divines had sought to modify the severity of the earlier Calvinistic views of predestination. Its most peculiar article is that which declares the abiding sanctity of the Sabbath, but in this matter the Confession simply followed the general trend of English Puritan feeling—a feeling already expressed in the Irish Articles.

The Westminster Confession was completed in December, 1646. At its meeting on Aug. 27, 1647, the Scotch General Assembly adopted it without doctrinal amendment. It thus became the standard of those Presbyterian communions which trace their spiritual descent from Scotland. In England the Confession was laid before that ultimate authority in the English Church—Parliament. But Parliament moved much more cautiously than the Scotch General Assembly. In April, 1647, the Commons asked for proof-texts, which the Westminster divines promptly furnished, and finally, on June 20, 1648, Parliament adopted the Confession as the doctrinal standard of England, but with the omission of the sections relating to the punishment of heresy, divorce, church censures and synods. Had not Presbyterianism speedily broken down in England the amended form accepted by Parliament, rather than the original draft which received Scotch approval, might have been the permanent type of the Confession.

But, to a Congregationalist, the reception of the Westminster symbol by the churches of his order is of chief interest. At the time that the Confession was finished the Cambridge Synod had closed the first of its three sessions. It was well known on this side of the Atlantic that a creed was in preparation, and, as Parliament was expected to declare it the legal standard of the "three kingdoms," its appearance was awaited with no little apprehension in New England. All the more satisfactory to the representatives of these churches gathered at Cambridge was it therefore to be able to declare, in 1648, after the Confession had become known, that they "doe judge it to be very holy, orthodox, and judicious in all matters of faith; and doe therefore freely and fully consent therunto, for the substance thereof."

Ten years after this approval of its doctrinal portions by the Cambridge Synod the English Congregationalists expressed their commendation in even more positive form. In September, 1658, a synod, representative of 120 Congregational churches in the mother country, met at the Savoy

Palace in London and revised the Westminster symbol for Congregational use. The sections already stricken out by Parliament were omitted, and a number of other passages susceptible of a non-Congregational interpretation were changed. A few chapters were rewritten for other reasons. But the amended result—the Savoy Confession—was substantially a reproduction of the doctrinal portions of the Confession of Westminster.

This Savoy modification it was that the Massachusetts churches, gathered in the second session of the Reforming Synod in May, 1680, adopted, without change of doctrinal consequence, as a fitting expression of their faith, and the form thus accepted by Massachusetts was approved by the Connecticut churches at the Saybrook Synod of September, 1708. In both instances the Confessions were published and distributed at the expense of the colonial treasuries. This repeated approval in 1648, 1680 and 1708 did not render the Confession a test for local church membership—only the local Congregational church can establish such a test—but it did bear the highest witness to the Confession as illustrative of these churches' faith. In a few instances, indeed, as in the Old South Church of Boston and the First Church of Cambridge, the Confession of 1680 was employed by the local church either as a standard for ministerial testing or a creed for all purposes, but the question of revision of this ancient symbol has never perplexed the Congregational churches in general, since it was a testimony to their doctrinal position at the time of its approval rather than a permanent local standard.

Yet while few Congregationalists would now subscribe every item of this historic symbol, it has never lost the respect of these churches; and though it would be unwarranted to construe the unguarded and rhetorical words of the Burial Hill Declaration of 1865 as implying minute approval, it was with a true sense of historic continuity and a real veneration that the representatives of American Congregationalism, assembled in the most important of their modern councils, declared their "adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed."

The Struggle for Character *

VII. THE LAWYER

BY CHARLES M. SHELDON

My parish boasts perhaps a dozen lawyers all told. I am, of course, personally acquainted with them all and have watched their careers, those of the young men especially, with great interest. I have never had any desire to be a lawyer myself, but in the midst of my parish work I became interested in a trial at the County Court in which one of my parishioners was the counsel for the plaintiff.

It seemed to me, as the case proceeded,

* This is the seventh article in the series which heretofore has included *The Fashionable Woman*, *The Journalist*, *The Collegian*, *The Railroad Man*, *The Policeman* and *The Sailor*. Among others which will follow are *The Business Man*, *The Business Woman*, *The Actor*, *The Physician*, *The Traveling Man*.

that it was plain and easy, and I had no question that when the trial was over the jury would award a verdict in favor of my friend. It did not, however, and, in fact, brought in a verdict exactly opposed in every particular to his wishes.

But I did not start to tell the story of this trial, which was a double one to my parishioner. It was one reason why I became, as near as I could, a lawyer myself for a week, in order to appreciate that side of life better and learn, if possible, what some of the experiences of the profession are.

In the first place, I became acquainted with as many lawyers as possible, and before the week was over I had met more than a hundred disciples of Blackstone and talked with them all more or less on religious topics.

During the week I attended court every day, read law with different men who were trying cases, and discussed at length the ethics of the lawyer's profession and its opportunities for the exercise of Christian graces. At the close of the week I invited the lawyers of the city as a body to come out to my church in the evening and hear what I had to say about them.

Putting down in print one's observations seems sometimes like a cold and heartless proceeding, because the glow of the experience is not there, and the reader sees only the bare facts, without gestures, facial expression or modulation. This, however, is one of the penalties incurred and dangers run by attempting to tell others something that is of interest to you, and telling it with type instead of with the tongue. With this favor to beg of the reader, I set down my week's experience in brief.

With very few exceptions the lawyers interviewed expressed surprise at the introduction of religious topics in conversation. Many told me frankly that no one had spoken the name of Christ or eternity, or heaven or death, or forgiveness in their hearing in their offices as long as they had been in practice.

Does this argue a low tone of spiritual life among professional and money-making men? Is it true that the charge brought against lawyers and the average man of business and professional activity that he is a Sunday Christian—is it true that this charge is well founded? Certainly I can say that, out of more than seventy-five lawyers to whom I talked frankly on religious matters and the relation of their work to Christ and the church, all except half a dozen were so embarrassed and taken by surprise that they gave me the impression, afterwards confirmed by their confessions, that they were in the habit of spending the entire week without reading the Bible, offering a prayer, or even thinking of eternal things.

I am not bringing any special charge against lawyers as a class. I have found in my parish experiments with all sorts of people that the absorption of thought caused by the whirl of six days in the week is almost continuously about money matters, successes, fame, social pleasure and the desire to get on in the world. With the working men in large masses the struggle for existence drives out spiritual thoughts; and heaven, God, prayer, meditation, communion, walking with the divine are not common feelings for

the masses of humanity to have every day.

There is something radically wrong, I believe, in a man as well educated and as intelligent as most men are who study and practice law when there is no closer connection between the daily life and the church life. I am not placing the cause on one side or the other, but I am confident there is a great lack, a great break in a connection that ought to exist. The injunction, "Do all things to the glory of God," is changed to, "Do it on Sunday, in prayer meeting, when some one in the office or the family dies, on solemn occasions or in special emergencies. But not all the time and in all things."

Let me hasten to add that I am not a pessimist. I think humanity is pretty bad, but I have great faith in its regeneration. I am simply stating my impressions after careful and laborious and, as I think, fair and honest trial of the facts as I have seen them. There are noble exceptions. I know a lawyer who loses hundreds and thousands of dollars every year because he will not take cases that he believes no Christian lawyer should touch. I know others who quietly give assistance in clerical ways to the poor and never receive or expect to receive a fee for service rendered. Still others who honestly place every act in the scale of standards set by the Master, and try to do all things to the glory of God. These living examples of what a man can do and be in the practice of the law illustrate the possibility before all men.

At the same time I am convinced that the majority of the men in the law, representing the politicians, coming office-holders and statesmen, are not, as a rule, spiritually-minded men. They are, as a rule, always in opposition to the other side. Of necessity they are taking exceptions to other statements and trying to prove the opposite. All this has its undoubted influence on the man. For that reason the lawyer needs to be more in touch with divine sources of wisdom and strength every moment than any other man. Instead of being less in communion with God he needs to be more in order to counteract the unspiritual surroundings of his life.

Most of the men with whom I talked that week expressed a belief in Jesus Christ and his teachings and miracles. The type of infidel mind that characterized the intellectual world a quarter of a century ago is not the type of today. Men believe today. If they do not accept and live the inner life of Jesus, they accept the historical account and with the intellect acknowledge him to be the truest, most real fact of personal history ever told. This is significant and hopeful.

Less than half the 100 lawyers I saw were members of some church. Most of them attended church services on Sunday more or less. Few of them ever attended a church prayer meeting, even in the church to which they belonged. Most of them paid liberally for church expenses and benevolences. I was told by older members of the bar that there was far less immorality and drinking and other vices among members of the bar than formerly, and that the courts were, as a rule, presided over by abler and better judges. This, coming from the old men, was also significant.

A Minister of the Old School

BY REV. JAMES G. VOSE, D. D.

A unique figure among New England clergymen has lately been withdrawn from our view in the death, Oct. 10, of Rev. Dr. Thomas Laurie. Born in Edinburgh, brought to this country by his parents in early boyhood, Thomas Laurie graduated at Jacksonville College at the early age of seventeen, and, after studying divinity at Andover during the entire course, he was ordained as a missionary before he was twenty-one. Young men of that time reached the sense of responsibility early. Life had little play time, perhaps too little, but character was formed, and the dreams of Thomas Laurie's youth were hallowed by devotion to his Saviour. The orders that he took were under the direct commission of Christ: "Go, make disciples of all na-



REV. THOMAS LAURIE, D. D.

tions." It was not strange that, entering life's work so early, he should have a serious and even stern view of its realities.

The term of his missionary service, cut short by bereavement and illness, only deepened the intensity of his nature. Returning to the land of his adoption, he entered upon his pastorate at South Hadley, from which, after earnest and long-remembered work, he was transferred to West Roxbury, and fulfilled sixteen years of service there, forming large acquaintance with the churches of Massachusetts and winning high respect as a scholar and a writer. Having already passed a quarter of a century of toil in the Master's vineyard, he thought, perhaps, that his work was nearly done, but there remained other years quite as many for valued service in the city of Providence—some would say the best of his life. He loved to trace the leadings of divine mercy in the vicissitudes of his own career. At his birth Scotland seemed likely to be always his home; in his early manhood he went to Asia, with the purpose of spending his life there; but found himself soon recalled to become for fifty years a New England pastor.

Divine sovereignty was the center of the system he had imbibed as a student. Some may have thought that he presented it too constantly. But systematic theology was not his main interest. He dwelt rather in the thought of childlike sub-

mission to the Father's will. His prayers, replete with the language of Scripture, made all men feel that it is safe trusting in God, and bore up afflicted souls to the eternal refuge, while the penitent were comforted by his faith.

As a preacher he was grave and solemn. Feeling the weight of his message and the high office of an ambassador of Christ, he was as far as possible from flippancy and sensationalism. If he was often in the mood of Paul when he charged Titus to exhort aged men and women to be sober, and young women and young men likewise to be sober-minded, it is certain that gravity and reverence are much needed in this age, and the sacredness of life was a reality to Dr. Laurie, which came from the very depths of his heart. Yet his preaching was not in one line only. Like Paul he delighted in exalting the love of Christ. He traced the footsteps of the Master in the land of Palestine, whither he had followed him. His descriptive sermons were full of instruction and beauty. His published volume, *Glimpses of Christ*, reveals his favorite purpose of showing the great Redeemer to any who desired to see Jesus. He believed in the Holy Ghost. He dwelt much upon his tender approaches to the heart and conscience. One of his sermons, well remembered, had this unusual text: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit." This never-failing love, which seeks the wanderers, was a theme most tenderly presented. And the result of his preaching bore witness to its Christ-like character by the numbers who confessed their faith and by their steadfast life. Young people were not repelled by his gravity, for they felt, after all, that he was a true friend. Children found him kind and sympathizing. He loved children and he loved flowers, and while never fluent or easy in expression of his private feelings, the members of his Sunday school found out that he had a warm heart and would be a true helper in time of need.

All Rhode Island shared something of his ministry, for after retiring from the active pastorate he went up and down among us strengthening the churches. No one was so regular as he in attendance upon councils and conferences. In the leisure of his later years, until confined by illness, he enjoyed the delightful variety of frequent preaching excursions and profound studies at home. How thorough a scholar he was in Oriental languages and in Bible study has high testimony from those best competent to judge. To the cause of missions he did great service by that elaborate compend, the *Ely* volume, which records the indebtedness of science to missions. His love to the American Board was never cooled by partisan feeling, and though he deeply regretted the controversy, which he lived to see happily settled and almost forgotten, he never withdrew his sympathy, nor his contributions to the *Missionary Herald*, nor his gifts to the work. A large part of his valuable library was sent by him to the missionary rooms, during his illness, for reference or distribution to workers in foreign fields. Holding his own views of doctrine with firmness not likely to waver, he recognized an agreement that is above mere opinion. The fellowship of kindred

minds was far dearer to him than forms of doctrine.

His conservatism was that of natural disposition, and he sometimes spoke of it with a touch of humor. But below the appearance of inflexible sternness which some attributed to him there was the glow of genuine love to Christ which diffused itself like precious ointment. He loved the company of his brethren, and those who were admitted to his sick chamber witnessed a beautiful exhibition of grateful affection toward his own household and of unfading interest in every church and pastor and the fellowship of all the people of God.

Very beautiful are the testimonies that come from unexpected quarters and from all classes of people to the saintliness of his life. And they are but imperfect indications of an abiding influence left in the hearts of those to whom he ministered, and of many in different parts of the world who have felt the virtue that went out from him and the benediction of his prayers. "Precious in the sight of the Lord is the death of his saints."

The Whitman Service in Washington

BY LILLIAN CAMP WHITTLESEY

Rev. Dr. Newman, General Howard and General Whittlesey were a committee, appointed at the meeting of the American Board in New Haven, to arrange a service commemorative of the life of Dr. Marcus Whitman. The fiftieth anniversary of his tragic death fell upon Monday, the 29th, but it was thought best to have the service on Sunday evening. Several days before the plant that supplies the electric lighting of the First Church was partially destroyed by fire, so that the great audience-room was largely in shadow. The dim religious light shed by a few gas jets revealed a full house. The quartet and chorus choir of seventy voices did their part to make the occasion inspiring. Then attention was focused upon the gentlemen on the platform, who were to give the story of the missionary patriot and some of its results to the nation.

Mr. Justice Brewer presided, and made a brief speech that was a gem in beautiful thought and graceful delivery. He said in substance that it would not do to point with pride to the heroisms and self-sacrifices of those who have preceded us, and then fold our hands to enjoy the ease and luxuries of the present time. Memories of greatness should be inspirations to noble living. Referring to the fact that the Supreme Court-room was the former Senate chamber, he said that he often thought, while sitting there, of Webster and Sumner and others who had spoken within those walls, and it was always with the desire that he himself might do his duty to the nation with a clearer and clearer vision. Dr. Newman gave the history and geography of Dr. Whitman's ride from Oregon to Washington.

Justice Brewer, in introducing Gen. O. O. Howard, said it takes a hero to understand a hero. The audience showed their appreciation of the statement by vigorous hand-clapping. General Howard read a carefully prepared paper beginning with a character sketch. In listening, one seemed to see two Christian heroes galloping on horseback over the Oregon trail, one in the forties, the other a generation later. Both were fearless, brave, impulsive, devoted to their country and to Christianity. The one, after enduring hardships that have no parallel in American history, fell in the prime of his young manhood, martyred by the savages whom he had gone to bless. The other, after a long and gallant service to the nation, is now welcomed and honored throughout her

borders. General Howard made the points before alluded to still more vivid by his own knowledge of the country traversed by Dr. Whitman, and interviews that he had had with persons who remembered the missionary's arrival in church at Cincinnati. It is said that he strode up the aisle in his leathern clothes that had served him through all the months of travel. In the same attire, for it was all he had, he appeared before the Cabinet in Washington. General Howard was glad that the grave, so long neglected, was within a few days to be marked by a suitable monument.

Senator Wilson of the State of Washington was the last speaker, and the fact that he held the audience for the fourth half-hour proved that the young and optimistic statesman said something worth hearing. His topic was *The Results of Dr. Whitman's Ride—Was It Worth While?* He interpreted the size of the Pacific Northwest in a way bewildering to one who is a bit dull in thinking in maps—sliding Montana across the Mississippi Valley and making it stretch from Philadelphia to Raleigh, then twisting Idaho over to New England, and so covering everything from Maine downward, etc. He told of the vast resources, the coal, the gold, the cattle on a thousand hills, the fish in the seas, the fruits, the cereals, the forests. The climax seemed reached when he said that his own state annually produced five shingles for every man, woman and child in the country. The audience smiled aloud. Food, clothing, shelter, the three material needs of man, are waiting for all who will go to the Pacific slope.

Senator Wilson said that there had been famous rides in the history of the country—the ride of Paul Revere, Sheridan's ride and others—but this ride of Dr. Whitman surpassed them all, and if he had the choosing of the subject for the last panel in the fresco in the rotunda of the Capitol, below the dome, he would have Marcus Whitman riding 3,000 miles to save the great empire of the Northwest from falling into the hands of the British. He also called to mind the part that Robert Abernathy had in holding this region for the United States after England failed to get it. In the early days of the territory it was proposed to set up an independent republic. Mr. Abernathy succeeded in laying the matter on the table for four years. At the end of that time the flag of the United States was floating from the Rockies to the Pacific.

The committee, the speakers and the American Board are to be congratulated that their efforts resulted in so fine a service. That in the very city Dr. Whitman struggled so heroically to reach, within a few blocks of the spot where he was once but chillingly received, more than a thousand people came together to hear the statesman, the soldier, the divine and the eminent jurist unite in paying high tribute to his memory gives one a gleam of the romance, the justice—call it what you will—that will halo all noble lives in the final adjustments of the future.

Mr. F. Marion Crawford, the novelist, when introduced to the students of Boston College, a Roman Catholic institution, last week, was praised deservedly by the president of the college for the hostile attitude which as an author he maintains towards laxity of opinion and practice in the matter of marriage. In general it may be said that the Roman Catholic Church always has done and is doing efficient service to society by its conservative views on the question of divorce. There seem to be individuals, however, whose wealth or other powerful instrumentality procures special favors from the Roman Church. Thus last week, in Paris, a well-known American opera singer married a divorced Catholic Cuban millionaire whom French courts had found guilty of immorality. The bride was converted to Catholicism two days before she was married, and the religious ceremony followed immediately after the civil. The bridegroom is reputed to be worth \$4,000,000.

In and Around Chicago

Nansen in Chicago

To the large number of Norwegians in this city the explorer's visit was an event of unusual importance. Many of his countrymen were kept from the first two lectures by the high price charged for tickets, but Nansen himself insisted upon giving an extra lecture at popular prices, and upon giving it Saturday afternoon so that school children especially could attend. The result was a larger audience than at either of the other lectures, and an enthusiasm for the lecturer which will not soon abate. The Norwegians gave their famous countryman a banquet at the Auditorium Hotel, at which prominent men were present. Nansen dislikes social attentions while on lecturing tours, but he could not fail to be pleased with honor so heartily shown.

Overwork

It is a sad comment on the unwisdom of men in prominent positions that so many of them suddenly lose their vital force or break down. The pulpit in Chicago is furnishing striking examples. First came the withdrawal, more than a year ago, of Dr. Thomas Hall from the Fourth Presbyterian Church. It was supposed that six months' absence would fully restore his health. But the passing of a year finds him still unable to resume work, and his church is without a pastor. Then came the unexpected illness, or nervous prostration, of Dr. E. P. Goodwin, who has not been in his pulpit since the beginning of May. Although his people are unwilling to accept his resignation, it is by no means certain that he will be able long to carry the tremendous burdens which rest upon him as the leader of the great church of which for thirty years he has been the pastor. Still we are not without hope that his wiry constitution will rally from the strain to which it has been subjected, and that years of usefulness in his old place are before him. But he has not yet felt able to resume his ministrations. Last Sunday Plymouth Church yielded to what seems to be the inevitable and allowed Dr. Gunsaulus's resignation, the third he has sent, to be read from the pulpit. His need of absolute rest alone secured the consent of his people to a consideration of even the possibility of a separation. The text of the resignation was eloquent with tenderness, affection and the memories of ten happy years of Christian service as pastor and people.

It is hard to estimate the service of men like Drs. Goodwin and Gunsaulus to a city like Chicago. Their influence cannot be limited to their own churches. When they are laid aside, even temporarily, from the positions of power they have held, important interests suffer greatly. Both have had the welfare of the poor at heart and have done all they could to strengthen the hands of the City Missionary Society, as well by securing for it large gifts from their people as by personal service in its behalf. Dr. Gunsaulus has seldom declined invitations to speak for any cause which has promised moral benefit to the city. He has lectured in almost every State in the Union, more to enable him to aid poor students in the Armour Institute than to add to his private income. But he has had too many burdens upon his shoulders and is suffering from the attempt to carry them all. Youth favors him, and, though recovery may be slow, his friends believe that it will come, and that the pulpit will not be permanently deprived of one of its most brilliant occupants. Plymouth Church has been acceptably supplied by Rev. Artemas Haynes of Harwich, Mass.

Attacks on Christianity

Once in about so often we are compelled to listen here in Chicago to a repetition of attacks upon the Christian religion which have a strangely familiar sound. There are two ways of meeting them, either by direct answer or by passing them by in silence. For the most part the latter course has in more recent years been taken. The Thanksgiving address of

In and Around Boston

Colonel Ingersoll, so widely advertised and with hints thrown out before its delivery that it was likely to contain some startling statements, occasioned hardly a ripple of excitement. Its positions were those with which the country has become familiar, and even the brilliancy of its diction did not conceal from those who heard him the inaccuracy of his assertions. But it is somewhat more unusual to have a professedly Christian minister, even if he be in a Universalist church, declare that Christianity in its present form is contributing to immorality. To such assertions it would seem as if the best answer were silence or simply an appeal to the effects of Christianity wherever it has been accepted. This is the course which most of the ministers here have chosen to follow in the presence of the attack just mentioned. Yet it seemingly has been made in good faith, and by a man who declares that he believes sincerely in Christ, is trying to preach him and to set before them the genuine teachings of their Master in place of the perversions known as present day Christianity.

Dr. J. G. Johnson

The many friends of Dr. Johnson have welcomed him back to the city with great heartiness after his absence in Europe during the summer and his visit at the East. Few men have ever been more useful than he was during his pastorate in the New England Church and it was a source of great sorrow to his brethren when he felt constrained to retire from it. Sunday morning, Nov. 28, he preached for Dr. Noble, and the previous Sunday he was in his old pulpit morning and evening. It would seem as if vacant churches would avail themselves without delay in securing such a man as he is to serve them. The ministers of Chicago are unanimous in their desire to have him remain a member of their circle.

Marietta College

The friends of this institution have long mourned over its deficiency in funds and its burden of debt. The Fayerweather bequest has largely removed the latter. Now comes Dr. D. K. Pearsons, just in the nick of time, with an offer of \$25,000 toward the endowment, provided the friends of the institution will raise \$75,000 additional by January, 1899. He adds, as a further condition, that no appeal is to be made in New England for funds. Only those familiar with Marietta's field can realize the significance of this offer. It means prosperity and vigor. It means that friends and alumni will rise to the emergency and furnish the money requisite to meet Dr. Pearsons's conditions, and that this institution, so intimately connected with the growth of Congregationalism in Ohio, will more than maintain the pre-eminence of former years. It is given to few men to do for his generation and subsequent generations what Dr. Pearsons has been trying to do for higher education.

The Education Society's New Western Secretary

The selection of Rev. Theodore Clifton for the position of field secretary meets the approval of the friends of the Education Society in the West. He is in the prime of life and is deeply interested in educational matters. The request for his appointment was signed by prominent ministers and laymen in each of the cities where he has served as pastor, by the faculties of Beloit College and the Chicago Theological Seminary, and by other ministers and educators in the West. Mr. Clifton has had great success in raising money, and by this indispensable gift seems providentially fitted for his future vocation. Trinity Church in this city, of which he has been pastor a little more than two years, was burdened with debt and seemed to be on the point of dissolution. It has paid its debt, has taken on new life and is now on the way to prosperity.

Chicago, Dec. 4.

FRANKLIN.

Here is a bit of statistical information which carries its own suggestions. Of ninety-five Congregational churches in metropolitan Boston only eight are now pastorless.

The Keswick Conference

The interest taken in the "Keswick" convention held in this city last week was greater than had been anticipated. The effort to imitate in this country the great English convention, where the teaching is that of entire dependence upon God for both spiritual and material blessings, will probably result in its establishment here in America. The plan is to have several of these conventions every year in different cities of the country. As for the Boston convention, a committee—Samuel B. Thing, Dr. Edward S. Niles and James B. Bell—has been appointed to arrange for monthly meetings and the annual convention.

The meetings, lasting from Monday until Thursday, were held in the auditorium of Berkeley Temple and were well attended. The speakers were Rev. Dr. Charles Inwood of Belfast, Ireland, and Rev. Dr. A. T. Pierson. The former was the more popular speaker and had the larger number of hearers. The audiences were made up of active Christian workers, who entered into the spirit of the gathering. Dr. Inwood was eloquent and possessed a graceful delivery, and his deep, rich voice was pleasing to listen to. His exposition of the Bible was clear and well understood. He dwelt wholly on the idea of explicit trust in God for everything, and used concrete examples where those who had carried out that belief had been blessed and supplied. Dr. Pierson was more theoretical. The feature of the convention was the meeting for testimony held Thursday evening, when nearly a hundred testified to the benefits that they had received from the gathering.

The expenses were met by the free will offerings of the people, who were generous with their gifts. The committee plan to hold the convention every year just after the English gathering, when some of the speakers of the latter assembly will be asked to take part. This convention closed a series which has been held in different parts of America, and Dr. Inwood sailed for Ireland last Saturday.

A Visitor from France

American generosity of late years has been drawn upon occasionally in the interests of the evangelization of France, and the response has always been a gratifying one. The McAll work relies to a large extent on contributions from this country. Another form of Protestant endeavor has received the indorsement of prominent pastors and laymen in our leading cities. It is under the auspices of the French-American committee of evangelization, composed of such men as Drs. Burrell, Virgin, Storrs and Beard. Rev. Charles Jung has recently come to America as a representative of five Protestant agencies on the Continent, and his grace of manner and effective words have already commended him to various Christian circles in this country. He spoke last Friday evening at the Eliot Church, Newton, and will next Friday evening be heard at the Harvard Church in Brookline. As the mouthpiece of the church of the Huguenots, which today is doing all in its power to Christianize France, Mr. Jung deserves a hearing.

The Churches and the Labor Problems

The deep interest felt by the ministry in this subject was evident at the Monday Ministers' Meeting. After listening to three earnest addresses it was voted to continue the consideration of the matter on Dec. 20, when Rev. W. H. Allbright, D. D., will speak. Good will and brotherly sympathy toward wage-earners characterized the devotional service, which opened the meeting. The principal phase of the question presented was that of the weekly rest day.

The first speaker was Deacon James G. Buttrick, chairman of the committee of the State association, upon Relations to Labor Organizations. He showed the work of the committee along the line of securing a rest day for employees of corporations. In his opinion

such a day will never be obtained until public sentiment requires legislation upon the matter.

Mr. George E. McNeil, member of the State Tax Commission, expressed regret that the occasion existed for discussing the subject. As a Christian he believes that Christ is sufficient, that his teaching will procure all that men need. The attitude of the working men toward the church is that of the church toward them. The causes for indifference are alike. Mr. McNeil sees less prejudice and antagonism than formerly on the part of the laborer. "The church is showing a desire to attempt to do something." Labor men as a rule feel that the clergy should represent the highest ideal of manhood and self-sacrifice, and in no way recognize class distinction. The speaker felt that the trades unions are doing more for Christ than are the churches. In prayer he always remembered the church, that she might have light, learn duty and know Christ. He always prayed that the trades unions might be linked with the church, might together be useful, and that injustice might cease.

He was certain that much needed legislation in behalf of a rest day for employes on street railways was balked by the corporation through unjust means. Men were compelled to declare against their convictions, or be discharged. In answer to questions from the floor as to what the minister should do when asked to assume partisan positions in labor troubles, Mr. McNeil said: "Come out into the light. Say who is right. If both are wrong and both right, as is often the case, say so. Declare yourselves."

The secretary of the state committee, Rev. J. G. Jones, likened society, so far as the Sunday work problem was concerned, to a ravenous machine which is destroying men by piecemeal. It is a part of the condition of the times that a man work seven days continually. This results always in the destruction of the men who do it. The difficulty in the way is the will of those who work the machine. Our first work is to create a moral and religious sense. We are to take Christ's side, which is the side of the laborer.

Next Monday morning Rev. E. R. Young of Canada will give his attractive address upon Romantic Missionary Life in the Land of the Auroras. Before the Mohonk Conference and elsewhere he has proved an instructive speaker.

In Behalf of the Negro

Largely attended meetings were held last Sunday in the interest of three noted Southern schools for Negroes. At the Old South Church Mr. Booker T. Washington, president of Tuskegee Institute, spoke in behalf of that work, and addresses were also made by Rev. Dr. G. A. Gordon and Rev. C. G. Ames. At Park Street Hampton Institute was represented by Rev. H. B. Turner, its chaplain, and by an Indian, Mr. Theockison, and a Negro, Mr. Fitch, both graduates. Their simple statements of personal experience and the work they are enabled to do for their respective races through the training they received at Hampton were very interesting and effective, while the singing by the Hampton Negro quartet was much enjoyed and well illustrated one phase of the work in the institute. Addresses were also made by Rev. A. E. Dunning and Mr. E. D. Mead. At the First Baptist Church President Meserve of the Shaw University, Raleigh, N. C., spoke on The Education of the Negro.

All the addresses were marked by confidence in the future of the Negro from evidence of the rapid progress he is making wherever well-equipped institutions furnish opportunities for preparing himself to be a skilled workman and an intelligent Christian citizen. We hope the statement of the Boston Globe is true that probably the largest amount of money raised at any one time in Boston for these schools was contributed yesterday.

Current Thought

AT HOME

The Churchman, discussing some of the aspects of the New York cathedral project, admits that within the Protestant Episcopal fold "there is some danger of a sort of lurking and mitigated congregationalism becoming the prevailing sentiment."

Prof. Charles A. Briggs, in *The Critical Review*, weighing Pope Leo's encyclical on Anglican orders and the Anglican archbishops' reply thereto, says that "a careful study of these documents makes it evident that a very great advance towards reunion has been made, and a door to further opportunities is still open." But he holds that the Anglican bishops will retain the advantage in the controversy until the pope yields to their reasonable challenge and request and publishes his evidence.

A correspondent of *The Christian Mirror* says that he has heard Mrs. Mary A. Livermore affirm "that if she were to live her life over again she very much doubted whether she would sever her connection with the evangelical denominations, for while intellectually she was more in sympathy with the liberal party, yet morally and religiously (which with her were the more important particulars) she was much more in sympathy with the evangelicals; especially (as I understood) with the advanced school of Congregationalists, among whom she thought there was more earnestness of purpose, more openness to the truth, more real self-sacrificing interest in the great moral and social reforms of the day than among any other class."

The United Presbyterian says that "United Presbyterians are in precisely the same position in regard to home missions as Baptists, and so long as they continue to hold to any essential doctrines which separate them from other bodies of Christians they cannot, without self-stultification, cease to prosecute missionary work along denominational lines."

Rev. T. L. Cuyler, in *The Independent*, says that the new style of Sabbath Day observance in this country means "heart failure" for the church. F. H. Wines, secretary of the Illinois Board of Public Charities, in the same journal, says: "I desire to record my personal conviction, after nearly thirty years of close official contact with the legislature of my own State, that, in spite of all the sensationalism both of the press and of the pulpit, the moral tone of legislators and legislation is improving rather than deteriorating. If I thought otherwise I should be tempted to despair of the Republic."

ABROAD

Our English contemporaries' comments on the result of the New York election are interesting. *The Christian World* believes that "in a democracy, even under Tammany, the millions have only to will it and their salvation is secured. But before they reach the degree of moral health in which such a will becomes possible they must learn that no institutions, no suffrage, no caucus, can do for a nation what the divine order has made incumbent on its individual manhood."—Dr. J. Guinness Rogers of the *Independent* thinks it is easy to exaggerate its significance.—*The Speaker* is sensible enough to see that "New York, after all, is not America. It is a place where foreign immigrants are made, somewhat imperfectly, into American citizens, and it has as often as not failed to represent the national life. Early in the war of secession its then boss favored its secession on its own account; and when the Union was struggling for its life the New York mob was rioting against the conscription and hanging Negroes to lamp-posts. Yet the Union triumphed, thanks to the men of New England and the territorial democracy of the West. We have still hope in that democracy, notwithstanding its errors, and in the common sense of the American nation."—H. M. Hyndman, the socialist, in the *Saturday*

Review, says: "The highest ideals of the United States seem to be swindling at home and braggadocio abroad."

The Speaker, reviewing Professor Hommel's book, *The Ancient Hebrew Tradition as Illustrated by the Monuments: A Protest Against the Modern School of Old Testament Criticism*, says: "Until Dr. Hommel has seriously criticised the grounds upon which scholars have determined that Deuteronomy is posterior to Hosea, and has brought forward securer positive arguments for its priority, his assertion that he has overthrown the Wellhausen school of criticism will remain a mere empty boast. . . . The main arguments for the chief critical positions are left by him entirely unanswered and almost unnoticed. He raises a succession of side issues, and devotes himself to laborious attempts to disprove some of the minor arguments of his opponents."

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 19-25. Our Sins and How to Get Rid of Them. Luke 13: 23-30.

The first thing is to have them forgiven. Penitence, contrition of heart, commitment of ourselves to God's mercy, must precede any effort of ours to get rid of our sins. As President Tucker says, God can do little for a man until he has forgiven him. The experience of Christians through the ages, voicing itself in such hymns as "I lay my sins on Jesus" and "There is a fountain filled with blood," can be cited as proof that a disordered human heart, conscious of inherited tendencies downward and its own frequent lapses from virtue, requires first of all God's healing touch. Yet we are not to forget that Jesus bade us ask that our debts be forgiven as we forgive our debtors. No full and gladdening forgiveness can come to a man who approaches the mercy seat with resentment burning in his heart toward his brother.

Once forgiven by our Heavenly Father, once rid of the stain and shame of our sins, we can begin open warfare upon them. President Seelye of Amherst used to say that the more specific the battle against our sins the more likelihood of success. Sin in the abstract is so large and so deeply rooted an affair that we almost despair of overcoming it, but the concrete sins that reside in the temper, the feeling, the imagination, the will—these little foxes that spoil the vines—cowardice, avarice, impatience, uncharitableness, irritability, impurity—these foes we can face and vanquish. How exhilarating, after all, it is, after one has sought and found forgiveness and has come into possession of God's powerful aid, to sally forth and make war to the knife upon these enemies of our souls. No Crusader of old, starting out to rescue the Saviour's grave from the Saracens, could feel any greater enthusiasm than it is possible for us to have as we fight today and here the nobler battle against spiritual enemies.

The possibility of a flank movement is also to be considered. Some sins can best be overcome by the indirect method. That apostle had this line of attack in mind when he wrote, "Who is he that will harm you if ye be zealous of that which is good?" And his brother apostle cherished the same thought when he told his converts not to be overcome of evil, but to overcome evil by good. There is great latent fighting capacity in the "expulsive power of a new affection." Satan finds little entrance into the heart that is daily set on achieving righteousness, that is eager to fill life full of unselfish service. The blows of the antagonist fall with no effect upon the man encased in the whole armor of God. Fill life up with noble acts, and the battle against sins will thereby be more than half won.

Parallel verses: 2 Chron. 33: 2-13; Ps. 1: 1; Isa. 1: 16-20; Hos. 10: 12, 13; 14: 1, 2; Joel 2: 32; Acts 2: 21; Eph. 6: 11-16; Tit. 3: 5, 6; Jas. 4: 7; 1 Pet. 5: 8.

An Important Week in Brockton

The chief interest in the city of Brockton last week centered round the First Congregational Church. Wednesday afternoon, Dec. 1, a large council met to install Rev. Alan B. Hudson as pastor. He was called to the pastorate more than a year ago, and accepted on condition that both parties should continue to desire his settlement after a year of service. Mr. Hudson was born in Newfoundland in 1866, but has lived in the United States since he was six years old. He was for a time a student at Boston University, studied theology at Bangor and Harvard, was ordained in N. 7th Weymouth, preaching in Pilgrim Church about four years before coming to Brockton.

A large audience was present on Wednesday afternoon, while in the evening the spacious new edifice, opened that day for the first time for public service, was crowded to the doors, many being unable to find even standing room. An eloquent sermon, on Christ and Him Crucified, was preached by Rev. Dr. G. C. Lorimer, and the installing prayer was offered by Rev. A. E. Dunning, moderator of the council. The unusual length of the sermon left no time for the charges to the pastor and the people, Rev. C. E. Jefferson and Rev. Dr. E. L. Clark, who had accepted invitations to take these parts, being obliged to take the train for Boston. The other parts were by Rev. Messrs. A. L. Gerrish, R. R. Shippen, W. T. Beale, H. C. Hay and A. W. Archibald.

On Thursday the new edifice was dedicated. The house was filled in the afternoon, when a dedicatory address was delivered by Rev. A. E. Dunning, Rev. E. W. Shurtleff and other neighboring pastors sharing in the services. In the evening an audience gathered which again taxed the capacity of the building, many being turned away for want of room. The sermon was preached by Rev. Lyman Abbott, D. D., and the dedicatory services were led by the pastor.

The meeting house is built of granite, with a square tower eighty feet high, which is to hold a chime of ten bells. The audience-room seats about 700 persons, and with connecting rooms about 1,000. There are eleven beautiful memorial windows.

At each service an elegant illustrated monograph was distributed, giving a historical sketch of the church, full descriptions of the exterior and interior of the building and programs of the services. A large meeting of young people was held on Friday evening, Christian Endeavor night, with addresses by Rev. Dr. F. E. Clark, A. L. Beals, M. D., and the pastor. The dedication services closed on Sunday, with a historical sermon by the pastor.

A Kansas Church Celebrates

The fortieth anniversary of the Plymouth Church, Lawrence, was celebrated Dec. 2, which was the date of the arrival of its pastor, Rev. Richard Cordley, D. D., in this city forty years ago. At the morning communion service 400 communicants gathered, twenty-three new members were received and seven children baptized. Superintendent Broad and Dr. Blakesley of Topeka assisted. In the afternoon reminiscences were given by older members. On a later day 500 members and friends enjoyed an elegant banquet and speaking followed the eating. Mrs. Storrs, widow of Rev. S. D. Storrs, told the story of the Andover Band of 1857, of which Dr. Cordley was a member. There were presents to the pastor at the close—a full set of china, a package of fresh books and a life lease of the parsonage. During the life of the church it has increased from twenty-two to 520 members; 946 persons have been received by Mr. Cordley and about 1,200 in all. He has aided in forming fifty-four new churches and in dedicating fifty-six buildings. He has been a representative at six National Councils and of the International Council at London.

THE HOME

The Year's Crown

Spring has her changeful skies, her waking leaves—
 Summer has her lavish dower of bloom and balm;
 And Autumn has her days of golden calm—
 Rich pauses when, forgetting she bereaves
 The world of summer, she no longer grieves.
 She smiles, "How well-beloved a queen I am!"
 Linger to hear the land's Thanksgiving psalm
 For wealth of fragrant fruit and garnered sheaves.
 But Winter is the monarch of the year,
 When wild winds make the giant pines their harp,
 And joy of Christmastide is at the flood.
 Only to those who miss a presence dear
 The thorns of Winter's holly crown are sharp,
 And all its berries gleam like drops of blood.

—Charles Prescott Sherman, in Scribner's.

A Case of Snobbery

It was a woman who had recently moved into a fashionable quarter of the town who said, emphatically, "I am not acquainted with any one in South —." She determined the limits of her acquaintance by the question of locality only. One might be learned, accomplished, of charming manners and helpful soul, wealthy even, but, like Nathaniel of old, this woman was ready to ask, "Can anything good come out of South —?" It is profitable to consider such a concrete instance of what the sensible world has agreed to call snobbery. On the one side it grows out of fear of having one's own place in the social rank mistaken. The best people take their social rank for granted; this woman apparently feared that she would be rated too low. She was thinking of herself (always a mark of imperfect culture), and, fearing the results of a genuine comparison, set up an artificial one. On the other side she was trying to pull down, not to build up (always the mark of an ignoble soul). True culture and nobility neither fear for their own standing nor care to exclude others by purely artificial tests.

A Pointed Rebuke

The principal of a girls' school once administered an effective rebuke to a pupil who was always complaining of her ailments. This student came to school one morning whining about a "dreadful cold." The teacher said, cheerfully, "O, I'm so glad you have one!" Naturally the girl was astonished, but the wise woman continued, "Why shouldn't I be glad? You are always doing something to make yourself ill, so of course you must enjoy it and I am happy to have you pleased." This stinging sarcasm opened the girl's eyes to the knowledge that she herself was responsible, to a large extent, for her own bodily conditions and that it was a reflection upon her intelligence, as well as her conscience, to ignore the laws of her physical being. No sane person ever points with pride to the existence in himself of mental defects arising from neglect of brain culture. Yet it is nothing uncommon for one to pose as an object of sympathy when ill from failure to exercise common sense in matters of simple hygiene. Moreover, it is an offense to good breeding to parade one's distempers. Emerson says on this point: "If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder-stroke I beseech you, by all the angels, to hold your peace."

An Overplus of Things

How many persons are spending their money this month for that which satisfieth not. The strongest impression of a visit to the great department stores is of the superabundance of things. The amount of trash displayed on the counters at holiday time makes one fairly heartsick. Who buys all these atrocities in the way of toilet ornaments, bric-a-brac, cheap pictures and gaudy fancy work? The intelligent American public, we are forced to answer. Even among dainty wares that call forth an admiring exclamation, how many are really useful and appropriate to their use? The truth is, we Americans have a mania for accumulating things. Our parlors and chambers, and even our halls, are full of things. Look at the pictures in the *Ladies' Home Journal* representing the interior of 100 typical American homes, "with furnishings enough for 1,000," as an authority on art facetiously adds; then recall the Japanese custom of hanging only one beautiful picture at a time on the wall, of displaying a single piece of artistic pottery in a room so simply furnished that the attention is not diverted by a score of other ornaments. Life would be wonderfully simplified if we were released from the thralldom of things. It might not be so easy to buy Christmas gifts. We should not rush into the shops and purchase the first bit of bric-a-brac that struck our fancy. Instead of giving our friends more things, why not adopt the English custom of sending a card with a personal Christmas greeting?

The American Jaw

BY HELEN CAMPBELL

Reports, congressional or otherwise, seldom reach the shelves devoted to family reading. There is a tradition, held, like some other traditions, till it has become accepted fact, that they are not only supremely dry reading, but never intended to be read at all save by the experts who wrote and sent them out. This is sometimes true, yet whoever follows the course of the modern reports, from that of the great convention to the latest Government inquiry into factory legislation or the habits of cinch bugs and gypsy moths, whoever has the courage to unearth the valuable matter in the heavy volumes from the Bureau of Education, knows that a mine of wealth lies hidden between the inconspicuous covers.

One does not naturally look for suggestive material in the reports of dental conventions, yet it is just such a document that furnishes the text for the present article. It is the American jaw that is in question—not that powerful member as exercised in political conventions and the kindred assemblies in which its power is known and feared, but another function equally natural.

The badness of American teeth is an old story. Out of and because of their badness has arisen the extraordinary goodness, the unequalled proficiency of the American dentist, whose sign is sought abroad. There he displaces the native product and wins fresh laurels year by year. On their own ground at one of the Saratoga conventions of the Dental Association, a warning note was sounded by skilled surgeon dentists, who

had made a series of measurements, continued from year to year, and found a steady decrease in the size of the American jaw. They reported that in many cases teeth had to be removed to allow the growth of the remainder without crowding. Even then decay was swift and certain, this being notably true of the ill-nourished classes, from the shop girl or boy down to the child of the slums.

"How is it?" I asked one of the most noted of these men. "Why are American teeth in such evil case? Is it all poor food or from other causes?"

"Poor food, malnutrition and, heading the list, no chewing. Think for a minute. How often do you see anybody really chewing?"

I meditated, and recalled the child habit of tucking the crusts under the edge of the plate. I recalled also the thick, sweet, brown crusts of big rye and Indian loaves, known to my youth and vanished with that and brick ovens.

"We are going to pieces from a dozen causes," pursued Dr. Z. "Too much porridge on the one hand, too much sweet stuff and starch on the other."

"But the Scotch," I began, and then stopped. The Scotch were a porridge-eating nation, it is true, but they also ate oat cakes of nearly as inflexible a nature as the Norwegian wheels of rye bread, a baking for six months stacked in the huge storeroom, and requiring an exercise of jaw few but Norwegian teeth can practice uncomplainingly.

"Steam-cooked foods are as great an enemy as too much cheap pie," he went on. "Wheat is matchless food if you take it whole, or grind it and make it into crusty loaves of whole-wheat bread. This modern passion for starch—and the heart of the grain which we demand for bread is almost pure starch—is one we share with our English brethren. The shop girl jaw is a type there as here, and born of the same conditions. We are one of the worst-fed nations in the civilized world, and the English are as badly off—worse, since they lack our abundant supply of fruits and vegetables. We have got to chew again as our grandfathers did or teeth will cease to be a part of the human equipment."

"What would you do about it, my friend?"

"In the first place, teach the child to chew, and this can never be done unless we do it ourselves. You know Gladstone's method? Thirty-two chews for each mouthful of meat; twenty-four for bread. That means not only that he gets all the flavor in his food, but that starchy digestion, which it is impossible to accomplish without full mixing of the saliva with such food, has its necessary process carried out, and so dyspepsia is headed off. Do you know the sweetness of a grain of wheat chewed till it has turned to nutty cream? That is the kind of thing we want and must come to. It's a part of religion, or it ought to be—this slow, deliberate, conscious enjoyment of the Lord's gifts. As it is we are a nation of gobbling idiots, and the man who takes full time is called a crank or an epicure. If the women would take it up—but they are too busy studying French literature of the seventeenth century, or Assyrian art, to know or care what a pointed jaw stands for.

Try them and see the fine disdain their countenances wear."

"There you are finely mistaken, sir. Club women are studying every phase of life and its bearings."

"Don't hold up your exceptions," said my authority, impatiently. "I tell you women don't care. If they did we should see a different state of things. When I see a woman teaching her child religiously the meaning of this office of chewing, I'll alter my statement. At present it's true. They don't think and they don't care."

Dr. Z. walked away, still growling and shaking his dignified head as he went, and again I meditated. Do they?

The Rights of the Woman Who Works

BY HELEN AINSLIE SMITH

"Pshaw," said the Married Sister, "I am impatient with Minerva for going off to live by herself. A single woman should live with her relatives, if she has any, until she marries and sets up a family of her own."

"Perhaps she feels that in earning her own living she also earns the right to a certain independence," suggested the Married Sister's Spouse.

"Suppose she does," retorted the Married Sister, "it is not proper, and it does not speak well for her family among outsiders."

"It's none of outsiders' business," said the Bachelor Brother, "in fact, it is not yours, nor mine, nor any one's business but Minerva's, so long as she is able to take care of herself and live in a healthful, respectable way."

"That's just like a man," said the Married Sister. "Now consider—Minerva is entirely alone in the world. She is away from her house, wherever it is, from nine to five o'clock every day in the week, and while she earns a good salary she has nothing for luxuries. I have a comfortable home, with something to spare all around, which I should be glad to share with her. She could give me some equivalent in odd ways, if she felt she must, and save her money to dress better and buy the fine things she loves. I do not want her to feel under any obligations. Of course I should appreciate a little help occasionally with the housekeeping and the children."

"Yes," interrupted the Bachelor Brother; "and poor Minerva would never have an hour she could call her very own. If her work required her early or kept her late, she would be upsetting your breakfast and your dinner, or going without her own. If people came to see her on business or pleasure, they would be more than likely to intrude on your visitors or your privacy. If she wanted to do this, that, or the other, she would always be accountable to you for it. Those very considerations you spoke of, her company or her help to you, would always crop up in her own mind to interfere with her duty to herself, either in work or pleasure."

"How absurd!" said the Married Sister; "we were always the best of friends. Neither of us would be selfish."

"Precisely," answered the Bachelor Brother; "if Minerva left her work tired to death she could not give up to it freely and healthily as soon as she left the office.

It would worry you to see it, so she would put herself on a stretch to conceal it. She never would be selfish enough to rest if the baby was fretty, or if our good brother-in-law were out and you seemed to want some one to chat with you."

"That is true, I must admit."

"Yes," said the Married Sister's Spouse, "we could not make her take a night key and come and go like a lodger, and be as free as she ought to be. But if she lives by herself she will unconsciously arrange her conditions to suit her taste and requirements. The very fact that she has no one to consult will arouse impulses for self-preservation that would never crop out in another person's house, even in ours."

"Why, both of you horrid men seem to be against me!" cried the Married Sister. "I believe you are encouraging her to refuse all the little luxuries of my home, and to go off and live in her own economical, half-Bohemian fashion!"

"If we are, dear Sis," spoke up the Bachelor Brother, "it is because we admit Minerva's right to her own mind, for one thing. For another, we ought to be better fitted than you are to judge the case of a working person, woman or man. We know that as soon as we ceased to be boys we began to shape everything toward our life work, John with his business, I with my profession. With that came the growth of our individuality, the natural instinct for a place of our own. When we could pay our way we felt that we had an inalienable right to live as we wanted to, provided we behaved ourselves and did not shirk our duty. Our families expected us to have our freedom, to set up bachelor apartments, if we wanted to. Neither of us would have amounted to a hill of beans if we had been shut in and pampered as, with the best intentions, you wish to shut in Minerva."

"The women who are coming into our businesses and our professions are in pretty much the same situation as the young men. A woman will soon lose her job or break down if she works hard at her typewriter or her designing board all day and helps any one keep house nights and mornings, Sundays and holidays. She needs to be her own mistress. She needs free access to many people and things, and she needs to spend her off hours in exercise, fresh air, reading and entertainments. Women who take up office work are too little inclined to appreciate what rest and recreation they need, and with all due respect to you, my dear sister, a woman who lives as you do, with no heavy drain on her purse nor her time, is usually a cruel waster of the working woman's off hours."

"Minerva has fixed herself in a handy, comfortable little apartment, where all the daily essentials to her health are provided for without infringing on any one else's rights or comfort. One of her chief pleasures now is to visit you. She comes for dinner on Sunday; she plays with the children, has a good talk with you, and goes back refreshed to her own widely different life of hard and steady work. You now appreciate that she has a harder time in life than yourself, and you think of all the comforts and pleasures you can give her. So do her other friends. If she were living with her sister she would be considered more fortunate (though in

reality less so than now), and would not have so many little pleasures to lubricate life."

"For my part, I'm glad Minerva has had the sense to set up for herself and the backbone to persist in doing so in the face of all the opposition which was thrown at her by you and other eminently respectable but wholly uncomprehending mothers of families. As the world has had to accept the woman who works, it will now have to allow her to live on her earnings as she sees fit. The shadowy figure of the maiden aunt is disappearing from the background of our family groups. We must look for her in the full light of her own fireside, calling her soul her own and quite as much a dispenser of good cheer as her married sister."

The Lamp-Lighter

My tea is nearly ready and the sun has left the sky;
It's time to take the window to see Leerie going by;
For every night at tea-time and before you take
your seat,
With lantern and with ladder he comes posting up
the street.

Now Tom would be a driver and Maria go to sea,
And my papa's a banker and as rich as he can be;
But I, when I am stronger and can choose what I'm
to do,
O Leerie, I'll go round at night and light the lamps
with you!

For we are very lucky, with a lamp before the door,
And Leerie stops to light it as he lights so many more;
And O! before you hurry by with ladder and with
light,
O Leerie, see a little child and nod to him tonight!

—Robert Louis Stevenson.

A Polly Dialogue

(With apologies to Anthony Hope)

BY ELIZABETH ELLIOT

Papa (at dinner): "That reminds me of a good story I heard at the club today. A man brought a rattlesnake from India and made a pet of it. It became very tame and much attached to the man. One night a burglar got into the man's room. The rattlesnake came to the rescue, coiled itself round the burglar's legs and held him while it put its tail out of the window and rattled for a policeman! There was an Englishman there, and he said that couldn't be so, for there were no rattlesnakes in India!"

Polly (aged seven, eating her dinner with her ears very wide open, gravely): "Well, are there any rattlesnakes in India, mamma?"

Mamma: "No, I think not."

Polly (conclusively): "Well, why did he say that then?"

Mamma: "O, it is just a story."

Polly: "Do you mean a lie, mamma?"

Mamma: "No, just a made-up story like those in your books."

Polly: "O! Well, was the snake round the man's legs or the burglar's?"

Mamma: "The burglar's."

Polly: "How long is a rattlesnake?"

Mamma: "O, five or six feet."

Polly: "Is that long enough to tie round a burglar's legs and then hang out of the window?"

Mamma (vaguely, intent upon the salad): "I guess so."

Polly: "But don't you know, mamma?"

Mamma (impatiently): "Well, it is then!"

Polly (unruffled): "What did the burglar do then?"

Mamma (wearily): "I don't know."

Polly: "Papa, what did the burglar do then?"

Papa: "I don't know; the story doesn't tell."

Polly: "Did he try to get away?"

Mamma (stolidly): "I don't know."

Polly (reproachfully): "But what do you suppose he did, mamma?"

Mamma: "O, nothing! It's just a story."

Polly (im placably): "But what did the man do?"

Mamma (stonily): "I don't know."

Polly: "But what do you?"

Mamma (desperately): "I don't suppose anything about it. It's just a story. Go on and eat your dinner, Polly."

A moment's pause.

Polly: "Did the policeman come, mamma?"

Mamma (despairingly): "I don't know."

Polly: "But if he didn't come?"

Mamma (sternly): "Eat your dinner. Ellen is all ready to clear off."

A second's pause.

Polly: "Do policemen always come if a rattlesnake rattles his tail for them?"

Papa (with incautious jocoseness): "O, yes, always."

Polly: "Well, then, why did mamma say she didn't know? What did the policeman do when he got there?"

Papa (resignedly): "I don't know; the story doesn't tell."

A pause.

Polly: "Did the man have any little girls?"

Mamma (finally): "Polly, if you ask another question you get no dessert. James, I wish you wouldn't tell any more of your club stories at the table!"

Polly: "But, mamma, why?"

(Concluded solely on account of space limitations.)

The Land of Toys

BY JANET SANDERSON

Russian children play with toys that are made in Serghievskiy Posad, renowned for its toy factories, where there are 330 workshops employing more than 1,000 workers. Switzerland gives to the world its beautifully carved wooden toys, and France and England produce the most natural and beautiful dolls, while we have to go only to Connecticut in our own land to learn how American children love mechanical toys, for it is here that most metal playthings, which go by clockwork and are wound up with a key, are made.

But the place of all other places in the wide world where toys are made that children ought to know about is the German land. In and about its old forests are tiny towns where all the inhabitants whittle and cut, saw and plane the soft pine wood into thousands of playthings. Here live Hans and Josef, Carl and Fritz, August and Wilhelm, Maria, Gretchen, Hildegard and Dorothea and numerous other children, working day by day, week by week, year by year for the little ones of their own and other lands.

At Sonneberg, in the great forest of Thuringia, the chief occupation is the making of toys. The cost of pine from which they are cut is so little and the prices paid are so small that they sell for a very low price. For many, many years the principal work for old and young alike, as soon as they could handle a

knife safely, has been the cutting out some form of toy—doll, animal or piece of furniture; and one of the queer things about the work is that each family has its own specialty—some carve, some paint, some gild. They use no models, for long practice has made them capable of cutting out the tiny toys to perfection.

Numbers of families spend all their lives in making Noah's arks. Some families make nothing but lions, tigers, elephants and horses; others make deer, oxen and sheep; others make the curious little green trees, while others make the stiff little men and women which represent Noah and his family, then pass them on to those who spend all their lives in painting them; and there are still others who put mews in cats, barks in dogs, quacks in ducks and "squeaks" and "squawks" in numerous other animals. The doll families make dolls of every style and size, painted and unpainted, from tiny dolls an inch long to large, jointed ones.

The stores are filled with every conceivable wooden plaything. You are surrounded and in the midst of jumping-jacks, dolls, elephants, kangaroos, monkeys on sticks, swinging birds, soldiers and sailors, ships and carts, images of Christ and the twelve apostles, wheelbarrows and farming tools. In the streets carts are coming and going, all carrying loads of toys, while at every cottage door some one is seated cutting or whittling a piece of wood which will soon be changed into a letter block or a boat or something equally interesting, and all about the ground is sprinkled with whittlings. The whole town is full of toys—toys, toys everywhere. Every year hundreds of thousands of these wooden playthings, made only for the purpose of amusing children, are sent off to almost every part of the world.

In the quaint old town of Nuremberg we find the workers of metal toys—magic lanterns, printing presses, magnetic toys, railroads, trains of cars, steamships and vehicles of every description, while most of the metal soldiers and military playthings are made in Hesse Cassel. Even the German prisons contribute to the children's happiness, for many of the most delicate metal and ivory toys are made by prisoners. Some of the German princes have established schools to give an art education to the children who have excelled in making the beautiful *papier-maché* animals that we often see in our toy shops.

Every year a great ten days' toy fair is held in Leipsic, when more than 6,000 German merchants exhibit toys in every available inch of space, even in the garrets of six-storied houses. The toys are sold to go to all parts of Germany and loads are sent to Rotterdam, thence over the sea to gladden the hearts of American children. Thus shut away in those old German toy towns are the men and women, and boys and girls, happily working day by day on the simple playthings which have delighted the boys and girls long since passed away and which still continue to delight the children in the homes and nurseries of Europe and America.

The paper-covered Report of the National Congress of Mothers costs thirty-five cents, not twenty cents as was mistakenly stated in our columns.

Wizard Frost

Wondrous things have come to pass
On my square of window-glass.
Looking in it I have seen
Grass no longer painted green,
Trees whose branches never stir,
Skies without a cloud to blur,
Birds below them sailing high,
Church spires pointing to the sky;
And a funny little town,
Where the people, up and down
Streets of silver, to me seem
Like the people in a dream,
Dressed in finest kinds of lace;
'Tis a picture, on a space
Scarcely larger than the hand,
Of a tiny Switzerland,
Which the wizard frost has drawn
'Twixt the nightfall and the dawn.
Quick! and see what he has done
Ere 'tis stolen by the sun.

—Frank Dempster Sherman.

Waymarks for Women

Chicago seems to have a higher appreciation of woman's public services than any other city. Fifteen of its sixteen truant officers are women.

It is said that the women candidates in the recent municipal election in Salt Lake City, Utah, were defeated because they did not receive the support of the women voters.

Mrs. A. L. Diggs, a noted Populist platform speaker, has been appointed State librarian for Kansas. She will have charge of one of the largest law libraries in the West. This is the first State office ever given to a woman in Kansas.

Women have been winning honors in the University of Pennsylvania, chief of which is the award of a fellowship in botany to a Philadelphia school teacher, Miss Schively. Several scholarships in the sciences have also been won by women.

Miss Emma Hart has been acting as consular agent of the United States in Edmuntson, N. B., during the two weeks' leave of absence of J. Adolph Guy. This is believed to be the first time that a woman has acted as the representative of our Government abroad.

"Family Sunday" is one of the latest special church services. The day is set apart for the reunion of the whole family at the church and for appropriate exercises or sermons on some phase of home life. "Family Sunday" is especially appropriate just before Thanksgiving, when it was observed this year by a Portland church.

Miss H. L. Kilbourne, who recently passed the stringent examination for admittance to the Berkshire bar, is the first woman to apply for and gain entrance to the legal circle in that section of Massachusetts, says the *Woman's Journal*. Her success is the more notable inasmuch as the other two candidates from Great Barrington, men, were unable to pass.

The "new woman" in Germany is beginning to be found outside of the circle of ambitious American university students. There are now three groups of progressive women—the conservative group, called the Patriotic Society of German Women, and dating from the wars of Napoleon; the liberal group, recruited from the middle or professional classes; and the radical or socialistic group, drawn from the ranks of laborers.

According to the Philadelphia *Ledger* the first woman's club founded in America met in the city of Penn 102 years ago under the name of the Female Society for the Relief and Improvement of the Poor. It was organized by a Quaker spinster, Anne Parrish, and consisted of twenty-three accomplished young women who met every week to help the poor and needy. The society still exists and the granddaughters and great-granddaughters of the original members are preparing to celebrate the club's 102d birthday.

Mothers in Council

A BOY'S ROOM

A charming article by Alice Wellington Rollins on A Child's Room appeared not long ago in *The Christian Register*. The author described the chambers of four boys, each individual and betraying the taste of the mother or the amusements of its occupant. Each had its good points but, to our thinking, this is the most human and satisfactory:

It was a very simple room, that is, it began with being simple, though, in the course of years it became extremely complicated. Mamma put very little into it at first—a pretty little bed, nice curtains, convenient drawers, a warm rug that could be rolled up when the bare floor presented greater attractions, just enough chairs; and then the room began to furnish itself. Every birthday mamma gave Malcolm a picture suited to his age—first, cats and dogs, particularly dogs, and chickens and children and dancing bears, and so on, through simple landscapes and simple figures that told their own story of prettiness or action, up to those which began to be beautiful with a deeper beauty, a loveliness of drawing or color that only the older sense could appreciate, with noble heads and exquisite faces that appealed to the eye, or else what she called "a literary picture" that told a story only the heart could fathom.

Everything else about the room Malcolm himself was to attend to. If he loved a toy so well that he played with it till it was used up, very well; if he wanted it preserved, it was put where he suggested. Every picture that he fancied, bright or dull, pretty or ugly, cut perhaps from a newspaper or a magazine, was put on the wall exactly where he wished it. Nothing amused mamma more than watching his taste change and grow, seeing him after a while discard the more childish things; though he always was a little loyal to his own past, and when he was twenty-five there were some things in his room that had been there since he was three. But, as a rule, whenever you went into Malcolm's room, you could tell, not what sort of a mother the child's mother was, but just what sort of a boy and how old a boy lived in it.

The room grew and grew, through the various stages of toys and games and tennis-rackets and german favors and college trophies and photographs and books and pictures and Indian clubs and easy-chairs and more expensive rugs and a fine desk and a bigger bookcase and a good deal bigger books. His mother had never put a Madonna in his room; he seemed to prefer footballs, and she never forced his taste. Nor do I think she disapproved his taste when, just before his twenty-first birthday, she asked him what sort of picture it should be that year, and he answered, with his arm round her neck, "Your portrait, Mother dear, if you please."

DON'T CODDLE THE BOY

In bringing up our boys there are two extremes for us to avoid, neglect and coddling, and the last, it seems to me, is the worst. Sturdy manhood may develop in the little, neglected chap when time has worn away the foolishness of the child, but coddling saps all the manliness out of the boy. There is no quality that we women admire in a man so much as strength, physical, mental, moral. If a boy is tenderly sheltered from every rough wind, how can he become inured to the blasts that he must face sooner or later? If too much is made of his real or fancied grievances now, when is he going to gain power to endure the wounds he will receive, to resist the opposition he will encounter later? If we bear for him the little responsibilities which should be his, if we make his decisions for him, are we not depriving him of his right to learn the art of living while we are with him to bear the brunt of his mistakes when his judgment is in error?

We mothers are forced to think that the boy

cannot really enjoy a sport that has not a spice of danger in it. Shall we, then, limit his amusements to such games as in our eyes look safe? There is a natural antagonism between youth and maturity against which mothers have to struggle, and it goes a long way toward overcoming this feeling when a sense of comradeship can be established between mother and son. When she can enter so heartily into his interests and so quell her fears that she can share with him the feeling of exultation when she sees him struggling with the ball at the bottom of the pile in a football rush, her influence over him is much greater than when she commends him because he stands one side and watches the strife. It is true he may get a strained cord or an ugly bruise, but they will heal. The spirit that carries him into the thickest of the fight will, if rightly directed, help him to stand up and deal manly blows in the cause of right in after life.

Don't let me be understood as saying that our sensibilities should be blunted to our boys' woes and griefs, even if they are imaginary. I would have the tenderest care for the boy. He must feel that there is always that one place of refuge for him—his mother's heart; that she will give him unfailing sympathy, never-ceasing love; that whatever he does mother will understand. But we should not express this sympathy by coddling or by a foolish partiality. Our help to him should be as God's is to us. We are to make him help himself.

A Christian manhood is, of course, the crown of all our desire for him. We teach him that he is saved through Christ and dwell on our Lord's gentler virtues. Should we not also hold Christ before him as a model of Christian manhood? Tell him of his noble strength and willing spirit, which enabled him to help all who were in need; tell how he suffered misunderstandings and indignities in silence, scorning to utter complaint and pitying the weakness and wickedness of his foes; tell how brave he was in the face of danger. Teach the boys to be his followers. He is their Captain. There is not one among them whose heart will not thrill when he sings:

The Son of God goes forth to war
A kingly crown to gain.
His blood-red banner streams afar.
Who follows in his train?

E. A. T.

PLEASE ADVISE

How shall the distracted mother of five children secure a little time to herself for rest and devotion? This is the problem which most puzzles me, and which I should like to see answered in your columns. We live in a neighborhood where only very wealthy people can secure servants, and everything in our house comes at last upon the housemother. She is up earlier and later to bed than her conscience approves, and yet the work is never overtaken. When Tom and Lucy are dressed, their books collected and they are started for school, there are still the three. They are dear children, but they make constant demands upon mother. I hear so much about the duty of rest and the duty of self-culture. Pray how is a woman going to arrange for either under such conditions? If I could get half an hour a day! But it seems impossible. How do other women do it? Is what I should like to know.

D. B.

In the family the father and mother may be regarded as its two houses of Congress, the joint conclusions of which only should have the character of law. The true family is a pure democracy, in which the rights of every member are recognized, and in which each member has a voice as to the manner in which he shall be governed. The sooner the child is admitted into the family councils, given the right of suffrage and a share in its government, the better it will be for the outcome of his moral training.—George Willis Cooke.

Closet and Altar

Be not afraid, neither doubt, for God is your guide.

We should avoid coming to our devotions with unfurnished minds. We should be always laying in materials for prayer by a diligent course of serious reading, by treasuring up in our minds the most important truths and by a careful and solemn self-examination. If we rush into the divine presence with a vacant, or ignorant, or unprepared mind, with a heart filled with the world . . . we cannot expect that our petitions will be heard or granted.—Hannah More.

Because thy love hath sought me,
All mine is thine and thine is mine;
Because thy blood hath bought me,
I will not be mine own, but thine.

I lift my heart to thy heart—
Thy heart, sole resting place for mine;
Shall not thy heart crave for my heart,
And shall not mine crave back for thine?
—C. G. Rossetti.

Prayer is, to take a mundane simile, like opening a sluice between the great ocean and our little channels when the great sea gathers itself together and flows in at full tide.—Alfred Tennyson.

Never man yet saw all the riches and fullness which is in Christ. So then, whoever thou art that art come to the door, of which the temple door was a type, trust not to thy first conception of things, but believe there is grace abundant: thou knowest not yet what Christ can do, the doors are folding doors: he can do exceeding abundantly above all that we can ask or think.—John Bunyan.

From the world of sin and noise
And hurry, I withdraw;
For the small and inward voice
I wait with humble awe;
Silent am I now and still,
Will not in thy presence move;
To my waiting soul reveal
The secret of thy love.

—Wesley's Hymns.

Thou dost count our steps, O Lord; our downsitting and uprising are not too mean to be noticed in heaven; thou dost beset us behind and before and lay thine hand upon us. We bless thee for all thy tender care. Continue thy light above the way we travel, send thy angel with us and the night shall be as the day and the sun shall be filled with sevenfold light. Pity us in our sorrows and distresses; do not mock us in our follies. Stand by us when our own souls misgive us and with all gentleness and comfortableness do thou encourage us once more to do that which is right, and to attempt that which is bold and with every effort give increase of strength. Set up thy kingdom within our hearts and it shall absorb all other masteries. Save us from anxiety that is un-Christian, from the care that is the result of unbelief and that becomes an offense against thy dignity and love. Help us to see the best of one another and teach us to read each other's life in the light of the divine hope and redeeming love. Fill our hearts with the very love of Christ and may we live under the shadow of the cross. Amen.

The Conversation Corner

MY DEAR CORNERERS: You do not of course care to hear all about my traveling experiences in Tennessee—the complete yarn would fill the whole paper—but I must tell you a little this week about my visit to one place, famous in the history of the War of the Rebellion. The accompanying picture, which is one of the fruits of my pocket kodak, shows a huge pile of rocks—of nature's own arranging—on the extreme point of Lookout Mountain. It is usually called "Umbrella Rock," but sometimes "Pulpit Rock," because Jefferson Davis is said to have stood on it, not long before the battle there, and addressed his officers standing on the point below him. The gentleman you see on the rock does not represent the president of the Confederate States, but a Massachusetts man, who had in some way climbed up there and was enthusiastically saluting the landscape. Immediately below, on a very rugged slope, is the battle-field; you can see the Tennessee River as it flows around the base of the mountain at what is called "Moccasin Bend," from the exact resemblance of the point made by the turn to an Indian's moccasined foot. The man is looking towards the city of Chattanooga and Missionary Ridge beyond the plain. Farther away at his right is Chickamauga battle-field. It is said that seven States are comprehended in the magnificent view from this point.

The rebel forces occupied the heights and the slope below; the Union forces crept around the slope from the left—that is Lookout Valley—and in the clouds of fog which settled down upon the mountain and prevented the use of the batteries on the summit, gained the field. This was the day before the battle of Missionary Ridge, as you will see in your history. Some Kentucky soldiers afterwards clambered up the cliffs and hoisted the old flag, which was seen with great delight by Grant's besieged army in Chattanooga when the clouds had rolled away. Now two lines of cable cars climb the mountain, which has many residences from the city, besides a splendid hotel, a park and a war museum. I spent two days on Lookout; one day I was surprised to meet a colored man whom I had known very well many years before, and he carried me all around in his wagon—it seemed to me that his little horse did not miss a single rock or stump or log which he did not take us safely over!

While Chattanooga is absorbed like any other city in business, to a visitor everything around it seems to be associated with the memories of wartime. In front of many residences in the town a cannon or a tablet indicates the site of a fort or the headquarters of a general. Orchard Knob on the plain, where Grant commanded the great battle, is a park, and near it the National Cemetery pre-

serves 13,000 reminders of men who died for their country. One day I joined a company kindly made up by a gentleman in Chattanooga—including alumnae of Mt. Holyoke and Smith!—and was taken to Missionary Ridge and over the immense battle-field of Chickamauga, now a magnificent military park, dotted with monuments and tablets and cannon, showing just where the fighting was on successive days. How some of your soldier fathers would have "fought their battles o'er" as the familiar places were passed—the Lafayette Road, Viniard's (where we took our lunch), Brotherton's, Bloody Pond, Snodgrass's Hill, Rossville Gap! I was told of one Western soldier who had recently visited Chickamauga and was able to find the tree under which, during the progress of the battle, he had sat and on which he had marked his name!

On a later trip to Missionary Ridge I met with veterans from Ohio and Kansas who were visiting the old field for the

The only other historic incident connected with that region is that a young colored boy, who looks after travelers' boots in the Union Station, asked, as I took the train, to come on to the North with me, but as I was going to the Centennial Fair he did not join me—so if you see him walking into our Corner some day with his shining outfit, do not be surprised! Now we must resume our regular letters—beginning with Maine:

BANGOR, ME.

Dear Mr. Martin: If not too much trouble, will you kindly send me the words of the Spanish national hymn? I have looked around town and cannot find them. I am still interested in mineralogy, but mother declares if I still keep on collecting an annex will have to be added to the house!

CHARLES M.

If you had been with me you could have got (by purchase) interesting mineralogical specimens, in the shape of minie-balls and cannon-balls. I heard our own national hymn sung at the Thanksgiving service yesterday, but I do not remember as I ever heard the one for which you inquire—and I cannot sing Spanish at all. Probably ex-Captain-General Weyler of Cuba could help you, or some of our American members.

MINNEAPOLIS, MINN.

Mr. Martin: Dear Sir: I don't know as the question I wish to ask pertains to the Conversation Corner. I want to find magazines or papers suitable for children between eight and fourteen. Can you send me the names of any such, with addresses of publishers?

MRS. M.

Of course you have the *Youth's Companion*—that always heads the list, and is suitable to children of all ages, from eight to eighty! The *St. Nicholas* of New York might come next. Then there are *Harper's Round Table* (which Sarah Noah says is a monthly now), and *Little Folks*, and *Our Little Men and Women*, etc. I do not know exact addresses, but if you write to Mr. Neyes of the Subscription Agency, 134 Bromfield Street, Boston, I think he would send you addresses and prices of the whole lot. The same reference might be given to the lady who inquires about stamp albums—for Mr. N., you remember, promised to let Cornerers have the albums at a considerable discount. (He has the 1898 *Corner Scrap-Book*, too, on his counter!)

Another Western lady wants the "Y. C."

Dear Mr. Martin: Do you know of any little boy or girl who would send their *Youth's Companion* to a little orphan girl after they have read it? My husband lost his health in defending his country, and we are compelled to do without reading matter. A friend in Massachusetts sends us *The Congregationalist*, so that we have the "Corner."

I know of many benevolent little boys and girls, but perhaps they preserve their papers for binding or scrapping. If they do not they may write you.

Mr. Martin



first time since 1863 and recognized their exact location at the time of the battle. Getting in to ride, beyond the Ridge, with a man who lived in the vicinity, I learned that he was in the army from Pennsylvania. He told me of a strange experience he had one night on the Rapidan in Virginia, finding in the rebel picket line opposite him his brother, who, with the family, had removed years before from Pennsylvania to Georgia and had enlisted in the Confederate army. The brother, who was an officer, came over and they talked together for a while, then parted, the movement of the armies soon separating them altogether. It seemed almost too romantic to be believed, but, on further inquiry as to his Georgia relatives, I found that I had once known them, and now learned from him about them! At another time, while waiting at a small station in East Tennessee, a resident told me about the skirmishing of the opposing forces in that immediate vicinity, and how he was captured and taken away to prison, escaped and recaptured—the story went on until I found that I had seen him, with 1,000 other Union prisoners, exchanged on Washington's Birthday in 1865, at a landing place on the James River below Richmond!

THE SUNDAY SCHOOL

LESSON FOR DEC. 19

1 John 1: 5-2: 6

John's Message About Sin and Salvation

BY REV. A. E. DUNNING, D. D.

We have come to the close of the career of the greatest of the apostles. It is fitting that it should be crowned with a vision of the life he had led described by another apostle. We have seen Paul in the various relations he held to Christ and to his church till he discloses his spirit while he stands on the verge of martyrdom. In the picture which John draws in this epistle of the Christian conqueror Paul again appears as its modest illustration. In the front rank of the great army of those who "have come out of the great tribulation," who have "washed their robes and made them white in the blood of the Lamb," we may see that he walked as conqueror:

1. Through holy living. Light was a favorite word of the Son of Man to describe holiness. He himself was "the true light." "He that doeth the truth, cometh to the light," Christ said. It was a favorite word of Paul also. "Let us put on the armor of light," he said; "let us walk honestly, as in the day." "Take thought for things honorable," not only in the sight of the Lord, but "in the sight of all men." Walking in the light is Christian manliness.

To thine own self be true;
Thou canst not then be false to any man.

Such men can truly say, "Our fellowship is with the Father, and with his Son, Jesus Christ." They think the thoughts of God and delight in them. That is the joy which, Jesus said, the world could not give nor take away. The fellowship of such children of God with one another is the society of heaven realized on earth. We have seen it in some families. We have known it between friends. It has been displayed in some churches and communities. Each one who walks in light is bringing the world nearer to God, who "is light, and in him is no darkness at all."

2. Through humble confession of sin. Men who boast of their holiness are never agreeable companions. John says they are self-deceivers. Paul said he was the chief of sinners, not meaning by that that he would compare himself with other men, but would express his own feelings in the presence of God. But he said he was not competent to judge himself. "He that judgeth me is the Lord." If one knows nothing against himself let him look more closely at Christ till he sees where he fails to live up to that ideal.

Yet the consciousness of sin need discourage no one. Let him confess his sins to God, tell his sense of failure fully to Jesus. "He is faithful and righteous to forgive us our sins." Our experience of forgiveness may be as complete as our experience of sin if we know Christ. "Confess, therefore, your sins one to another," James said. Thus do Christians help one another to come near to God. But such confession must be judicious and made to the right persons. There is a kind of indiscriminate confession of sin which is as mischievous as the boasting of holiness which makes Christ a liar. Every Christian who has fellowship with God has his own secrets, shared only with his Lord.

True confession brings not only assurance of forgiveness, but cleansing. "He is faithful . . . to cleanse us from all unrighteousness."

3. Through trust in Jesus Christ for redemption from sin. No theory of the atonement satisfies all Christians. But denial of atonement through Christ contradicts the teaching of his apostles. Men often explain forgiveness and cleansing as limited to the influence of the life of Christ on men's minds. That, however, is contrary to any reasonable interpretation of the teaching of the New Testament, which sets forth the sacrifice of the Son of God on the cross as providing the

way to forgiveness. John said that sinners "have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." "The blood of Jesus his Son cleanseth us from all sin." Such words, which abound in the teachings of Christ and his disciples, can be interpreted only by experience. In Mrs. Barr's story, Paul and Christine, the heroine is led by her vanity and selfishness to permit the death of her babe through her neglect, to destroy her home and to fall into a life of shame. At last, in utter misery, she goes to the village minister, an old pastor, and tells out to him the story of her shame and despair. When she has finished he says, "Christine, Jesus Christ is your sin-bearer; cast all your guilt and shame on him." The woman prostrates herself in prayer. The writer of the story says, "She knew that she was forgiven, and, like one of old, she rose up and went down to her house justified"—not to recover her child, not to her home as it once was, but to peace with God, freely received through Jesus Christ. She may have had no theory of the atonement, but she understood what atonement meant and through whom she had found the peace she experienced. The Christian knows through his experience of sin what sin is, and through experience of forgiveness what Jesus Christ has done for him by dying on the cross as a propitiation for our sins.

4. Through life hid with Christ in God. Obedience is the first condition of living in the consciousness of the presence of God. John uses strong language about this. "God is light." Whoever walks in darkness and says he has fellowship with God lies. Emotion is not necessarily evidence of religion. Very wicked men have been moved to tears by contemplating great religious truths, and yet have not known God. "He that saith, I know him, and keepeth not his commandments, is a liar." There is no atonement for any while they disregard the commandments of God.

The same test which John applies to every one who claims to be a Christian Jesus applied to himself. He said to the Jews who claimed to know God while their lives dishonored him, "If I should say, I know him not, I shall be like unto you, a liar; but I know him and keep his word." The same test also Jesus applied to others, "If a man love me, he will keep my word." The life of obedience is triumphant. The evidence of that life is simple. This is the way Paul puts it: "No man can say, Jesus is Lord, but in the Holy Spirit." This is the way John puts it: "Hereby know we that we know him, if we keep his commandments." We prove that we abide in him by walking "even as he walked."

We have during the last quarter's studies seen the apostle Paul in the presence of friends and of enemies; surrounded by his brethren and alone in prison; among strangers and making them friends; in the midst of storms at sea, saving others and himself from shipwreck; writing messages to distant churches which he had planted, and waiting in silence at Rome; till at last we have read his farewell words as he saw death drawing near to claim him as a malefactor. Does he not come forth from all these experiences the Christian conqueror? Let him speak for himself: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Church Prayer Meeting

Topic, Dec. 12-18. Witnessing for God. Isa. 43: 10-13; Acts 1: 6-11; 4: 13-22.

Why does God ask our testimony? How is it to be given? To what does it extend? What makes it effective?

[See prayer meeting editorial.]

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LITERATURE

BOOK REVIEWS

THE INTERNATIONAL CRITICAL COMMENTARY

The new volume in this series, by Dr. T. K. Abbott, formerly professor in Trinity College, Dublin, is on Ephesians and Colossians. A commentary on the New Testament in these days resembles a man fording a rapid stream full of eddies and swirls—whatever ground the new venture takes can only be held against constant assault. Dr. Abbott shows himself possessed of British pluck and tenacity. Nothing pleases him more than a difficulty, unless it be the hand-to-hand grapple with his predecessors. Over some of these he has the manifest advantage accruing from a good fund of common sense. It is plain that he credits Paul with the same endowment, which often interposes its veto against some chimerical theory. Congregationalists will approve the author's opinion that pastors, bishops and elders were originally identical.

The book is from first to last exegetical and critical. Every phrase in the two epistles is searched as with lighted candles. The authorities for variant readings are canvassed, but weighed rather than counted. The multi-form ancient and modern interpretations are investigated with the exhaustiveness of a German lecture-room and the judicial spirit of an English courtroom. Special discussions are numerous and thorough; for example, on Eph. 1:7; 2:2; 5:14; Col. 1:20, 24; 2:18-23. The criticism of Baur (pp. liv-lviii) is sharp and convincing—one of the ablest things in the book.

The student should by no means pass over the illustrative Greek quotations, which give a fine, although incidental, drill on the Greek of all periods—classical, post-classical, Hellenistic and patristic. It is a pity that the author's labors were not more faithfully supplemented by those of the proof-reader. The book is very defective on this side, especially in the matter of Greek accentuation, but also as regards other points; we have found nearly fifty such lapses without searching for them. As previous volumes in the series have erred in the same way, and as the publishers are the only constant quantity, we earnestly hope they will secure greater accuracy in the future.

The author is not so familiar with American researches as could be wished. His presentation of diverse theories on the "elements of the world," Col. 2:8, would have been made more valuable by reference to Professor Hincks's discussion, published in 1896 in the *Journal of Biblical Literature*. Instances of carelessness aside from proof-reading are rare. One occurs on page 203, where a word is given in the author's text of Col. 1:10, which is just afterward pronounced "certainly spurious." Occasionally a suggestion appears ingenious rather than sound, as the use of the "King's peace" to illustrate Col. 3:15.

There are many bright points to light up the learned dissertations. On the view of Erasmus, that for masters to give their slaves what is equal means to treat them impartially, Dr. Abbott dryly observes that this would be consistent with treating them all harshly. Again, in "Husbands, love your wives, and be not bitter against them," the word "bitter," says our author, is not so good an equivalent as the colloquial "cross."

The theology of the book is not its strongest feature. The author has a distaste for certain traditional teachings, and he sometimes labors to make Paul agree with him. Thus he remarks on Eph. 5:2, "There is not one word to hint at the relation of this sacrifice to God's forgiveness," but, in order to maintain this, he comments all around the phrase "to God" without once telling us what it means. On pages 11-13 he argues elaborately against the common view of redemption, but refers on the very next page to "the great price paid for our ransom," and so the doctrine driven out at the door flies in at the window.

But the book should be taken for what it is. To it, as to many a German work of much looser theology, we are deeply indebted for a scholarly elucidation of Scripture. The rich spiritual treasures of these epistles, their sublime heights and profound depths, are unfolded in such commentaries as those of Alford and Moule. By his Ephesians, if by nothing else, Alford has made it impossible that the wonderful prayer which closed his eighteen years' labor on the New Testament should be granted. [Charles Scribner's Sons. \$2.50.]

RELIGIOUS

Rev. Dr. B. E. Warner of New Orleans, a rector of Trinity Church, in *The Facts of the Faith* [Thomas Whittaker. \$1.25] has published a course of Lenten lectures containing a study of the rationalism of the Apostles' Creed. It is a series of reverent, scholarly, discriminating and impressive lectures, emphasizing the scientific side of religion, but upholding positively the essential elements of Christian faith. The author attaches little weight to tradition and usage, as such, in respect to belief, but aims to be true to the heart of the gospel and to enforce the teaching of Christ. The style is nervous and readable.

The Ministry to the Congregation [W. B. Ketcham. \$2.00] contains lectures given by Pres. J. A. Kern, D. D., of Randolph and Macon College during the last ten years in the Biblical department. The literature of the subject is considerable, but this volume should receive a good place therein. It is well outlined, and abounds in judicious suggestions effectively offered. It is one of the books the use of which will render it more and more of a favorite.

Another course of lectures about preaching, but different in character, dealing with the history of the subject rather than with its method, is *The Message and the Messengers* [Thomas Whittaker. \$1.25], by Prof. Fleming James, D. D. Its contents originally were delivered as lectures in the Episcopal Divinity School at Philadelphia. The preaching of the prophets, the rabbis, of Christ himself, and the preaching during the Greek period, in mediæval days and throughout and since the Reformation are described in their significant features, and lessons of present and permanent import are drawn and enforced. The volume will supplement that just issued admirably.

The Macmillan Co. has issued a *History of Early Christian Literature in the First Three Centuries* [\$2.00], by Prof. Gustav Krüger, which Rev. C. R. Gillett has translated. It is quite as much of a bibliography as a history. In fact, it is chiefly a list of titles with brief but sufficient definitions and characterizations under each head. It is a comprehensive, learned and helpful volume, which many ministers will be glad to own and which should go into every public library.

A new and enlarged edition of *The Baptist Principle in Application to Baptism and the Lord's Supper* [American Baptist Publication Society. \$1.25], by Dr. W. C. Wilkinson, is out. It lays down the fundamental duty of obedience to Christ, and it argues that obedience to Christ involves immersion for baptism and close communion in respect to the sacramental supper. The author means to be fair and certainly is able. He is thoroughly convinced that his position is correct and is the only correct one. And he is perfectly willing to take the consequences, whatever they may be. His book illustrates the mediæval spirit in modern conditions, and has an interest due to this very fact. His argument is one of the strongest, although to us it is far from conclusive, from the Baptist point of view which has been made. It has the power of positiveness of conviction, but it lacks, in our judgment, both the force of logic and Scriptural indorsement.

Rev. L. A. Banks, D. D., is careful of the children of his congregation and has gathered

a number of *Sermon Stories for Boys and Girls* [Funk & Wagnalls. \$1.00] into a volume. They are entertaining and pointed.

The American Board has issued a second series of missionary stories of many lands, with the title *In Lands Afar* [\$1.25]. Its contents have been gathered from the young people's department of the *Missionary Herald*, and it is illustrated lavishly and well. Appealing thus alike to the mind, the eye and the heart, and making full and effective use of actual facts and experiences, it is adapted to make more than merely temporary impression. It will do much to increase intelligent interest in missions among young people and to promote enthusiasm in sustaining and enlarging the operations of the Board.

ESSAYS

The contents of *Literary Statesmen and Others* [H. S. Stone & Co. \$1.50], by Norman Hapgood, strike us very favorably and we commend them cordially. They treat of Lord Rosebery, Mr. John Morley, Mr. Balfour, Prosper Mérimée, Henry James and one or two other well-known literary men, and there are two papers on American Art Criticism and American Cosmopolitanism, respectively. Mr. Hapgood possesses the qualities of the successful essayist. His power of discrimination is keen, his spirit good, and his literary style is energetic without lacking polish. Such a characterization as the following illustrates the comprehensiveness and shrewdness of some of his single utterances: "Lord Rosebery comes within sight both of literary and political imagination, and is kept from reaching them by traits which are at once his power and his limitation." His foreign subjects are sufficiently well known to American readers to insure their interest, and of course his two American papers appeal primarily to us. His comments upon such subjects as John La Farge, Kenyon Cox, Mrs. van Rensselaer and others are penetrating and rewarding. In some respects the most interesting paper is that which deals with Mr. Henry James, but many will think that it somewhat overrates his excellence. Nevertheless, the author is by no means an unrestrained eulogist of Mr. James, of whom he justly says: "Whether his novels will live, whether the world will take him thinned and spread out into so many volumes, may well be doubted. For he does not justify himself page by page and word by word and one seldom rereads him, but he has been a marked man in his time, and has done good work in it."

The announced purpose of Mr. F. P. Stearns's *Modern English Prose Writers* [G. P. Putnam's Sons. \$1.50] is "to give a thorough account of the most eminent and influential prose writers who have flourished in England" during the closing century. This is a large contract and it hardly can be said to have been fulfilled. The ten authors selected—Macaulay, Carlyle, Froude, Scott, Thackeray, Dickens, Marian Evans, Ruskin, Max Müller and Matthew Arnold—unquestionably have been distinguished. Whether they are the ten most eminent and influential may be a question. And, granting this, the author's estimates may not find favor with all readers. But their individuality is pleasant. If they do not supply the final word of criticism quite so certainly as the author's avowed purpose demands, they still are fresh and outspoken in style and abundantly worth attention in substance. They do over again, and agreeably, a work which has been done repeatedly and well.

The Poetry of Tennyson [Scribner's. \$1.25], by Henry van Dyke, was published eight years ago, has been frequently reprinted, and is now reissued in a freshly revised form and with the addition of a new essay on In Memoriam. The author is concededly one of the most accomplished and successful among American literary critics, and especially upon the subject of this book. The present edition, the most complete and satisfactory of all, il-

illustrates his native power and his acquired manner most agreeably.

Rev. C. F. Dole, author of *The Coming People* [T. Y. Crowell & Co. \$1.00], discusses in a dozen papers, which are distinct yet possess an evident and natural sequence, the fact and the present degree of the fulfillment of the declaration and prophecy of Jesus concerning the meek. He presents the fruits of wide and careful social studies in a compact form, and impresses the reader by his largeness of spirit and the encouraging view of humanity and its future which he takes. He is no intemperate enthusiast but a cautious reasoner, and his opinions carry weight. His papers have a religious spirit behind and beneath them and are very practical. The literary quality of the work also is high.

NOVELS

Opinions seem to differ about Rev. S. R. Crockett's new novel, *Lochinvar* [Harper & Bros. \$1.50]. Some criticise it severely because it is based upon the old ballad of the same name. Why this should be an objection to it, we are unable to see. We rank it as one of the author's best productions. It is a dramatic story, its scene lying partly in the Netherlands and partly in Scotland, and its time two hundred years ago. It is an exciting love story in which the course of true love runs anyhow except smoothly, but the end of which is serene. There is plenty of fighting with arms and more of the encounter of wits, and perils and adventures by land and sea are as common as wayside flowers in a country lane. The hero is a gallant fellow, the heroine is fascinating and the minor characters all are well drawn. The story is one of unusual power and of enchainment interest.

Another, and one of the most brisk and graphic, of the recent colonial novels is *King Washington* [J. B. Lippincott Co. \$1.25], by Adelaide Skeel and W. H. Brearley. Its time is the later days of the Revolution, its scene is the highlands of the Hudson, and its motive is a conspiracy among certain Tories, inspired by the British, to capture General Washington. Incidentally the proposal of some of his own officers to make him king of America comes to the fore. The movement of the story is lively and its interest is deep and well sustained. Love-making is a somewhat minor element of the plot but is not neglected.

Another story of military life and adventure is *An Enemy to the King* [L. C. Page & Co. \$1.25], one of the Red Letter Fiction series and from the pen of R. N. Stephens. The country is France and the time that of Henry of Navarre. The tale is one of reckless plottings and counter-plottings, in which the escapes of the hero are of the narrowest, and the many-sided conflict for supremacy—between the Duke of Guise, Henry III., the Holy Catholic League, the Huguenots and Henry of Navarre—is outlined with considerable skill, so that the book has real historic value. The lover and his lady are united at last and the more or less righteous are exalted.

There is abundance of fighting, too, in *Chalmette* [J. B. Lippincott Co. \$1.50], by Clinton Ross. It describes the battle of New Orleans and the characteristics of the city at that time. One of the leading actors is a famous freebooter. It is spirited and well written and has apparent historical value.

The Vice of Fools [H. S. Stone & Co. \$1.50], by H. C. Chatfield-Taylor, portrays the struggle between love and social ambition in the experience of a Washington belle. It does not lack considerable interest, yet it leaves one dissatisfied. The feeling remains that the author's unquestionable ability might have been better employed. The book points a useful moral unostentatiously, yet plainly, and it contains some superior character drawing. But one lays it aside willingly at last.

The author of *A Queen of Hearts* [J. B. Lippincott Co. \$1.25], Elizabeth P. Train, describes the career of a successful queen of the operatic stage, whose life fails of its supreme

delight because of certain scruples of her daughter. The power of the story, which is considerable, lies in the success with which a real experience seems to be narrated. It is open to criticism here and there, but is a vigorous and wholesome piece of work.

POETRY

A new edition of Walt Whitman's *Leaves of Grass* [Small, Maynard & Co. \$2.00] is issued, and the highest praise which can be given it is that it is printed and bound very tastefully. Although Whitman had occasional and sometimes striking poetical conceptions, he was very far from being a poet, and his admirers appear to be more under the influence of misguided enthusiasm than of common sense or a true conception of poetry. A few of his compositions are meritorious—the few which usually are mentioned in connection with his name, notably *O Captain, My Captain!*—but most of his poems are rubbish, and it is an imposition upon the reading public for any writer to offer it such maudlin, grotesque and sometimes indecent productions as many of his, expecting them to be accepted as real poetry.

Dr. E. W. Watson, author of *Songs of Flying Hours* [H. T. Coates], certainly has embodied in his poems many noble conceptions, and has exhibited a certain creditable power of versification. But somehow there is a lack of inspiration in his pages easier to be perceived than defined. Not much fault can be found with his poems, honest and considerable praise can be given many of them, yet somehow they do not take any strong hold of the reader.

Out of the Silence [Copeland & Day. \$1.50], by John Vance Cheney, offers all sorts of poetry upon all sorts of themes. The individuality of the verse, and there is some, lies in its form rather than its sentiment. Unusual meters seem to be favorites. But both the tone and manner of the author's verse are agreeable and some of his poems touch the deeper springs of feeling.

The compiler of *The Golden Treasury of American Songs and Lyrics* [L. C. Page & Co. \$1.25], Mr. F. L. Knowles, has sought to include no poem merely because it is widely known. He has culled only some hundred and fifty of the best American lyrics. They all are choice poems. The wide range of authors drawn upon is noticeable, and the selections illustrate a large variety of theme and treatment. Many of the best verses of our minor poets occur and properly. The book is delightful, and contains as representative a collection of American poetry as it would be easy to imagine.

EDUCATIONAL

Teaching as a Business [C. W. Bardeen. \$1.00] contains four addresses by the publisher of the book, who is also the editor of *The School Bulletin*, before various educational bodies. It abounds in sound common sense. —Prof. F. L. Pattee has arranged a little book of *Reading Courses in American Literature* [Silver, Burdett & Co. 36 cents]. It contains three separate courses, each of which includes a major and a minor series. The first course supplies a chronological survey of the masterpieces of American literature. The second is intended to aid the systematic reading of fiction, and the third, which is an appendix to the second, relates only to short stories. The volume will be found practically advantageous and suggestive.

Two pretty little volumes for the younger children have been issued by Silver, Burdett & Co., entitled *Stepping Stones to Literature* [Each 40 cents], the one being a first reader, the other a second reader. Each is by Sarah L. Arnold and C. B. Gilbert, and each is handsomely printed and prettily illustrated. —A volume of the Athenaeum Press series is *Selections from Sir Thomas Malory's Morte Darthur* [Ginn & Co. \$1.10], edited by Prof. W. E. Mead. The editor's purpose is to present connected wholes rather than fragmen-

tary passages, which will be appreciated by his readers. —*Uncle Robert's Visit* [D. Appleton & Co. 50 cents], by F. W. Parker and Nellie L. Helm, appears to be the third volume of Uncle Robert's Geography, which is one of the Appleton's Home Reading Books. The topical analysis indicates that the authors expect the work to be used even more for the general intellectual development of the children in many different ways than for the ordinary purposes of a reading-book. It is possible to overdo this, but for such a purpose the book is excellent.

Milton's Lycidas [Ginn & Co. 30 cents] has been edited in a neat edition, by Prof. J. P. Fruit—and *Harold's First Discoveries* [D. Appleton & Co. 25 cents] by J. W. Troeger, is a pretty and practical little reader for the young. —Mr. C. W. Kent has prepared a *Shakespeare Notebook* [Ginn & Co. 70 cents], designed for the use of advanced students and college and university Shakespeare classes, etc., which is so arranged that a play may be analyzed easily upon paper, and its chief features made familiar by being outlined before the eye. The arrangement is simple and clear, and the book seems well adapted to answer its purpose. —*Carlyle's Essay on Burns* [Ginn & Co. 35 cents], edited by C. L. Hanson, belongs to the Annotated English Classics, and is another example of the good work done in the preparation of that series.

Life Histories of American Insects [Macmillan Co. \$1.50], by Prof. C. M. Weed, deals in an untechnical and scholarly manner with various beetles, flies, worms and other familiar creatures, picturing and describing them and their habits in a way at once interesting and improving. The boy or girl who is interested in natural history will place high value on the book. —With equal heartiness we may commend *Curious Homes and Their Tenants* [D. Appleton & Co. 65 cents], by J. C. Beard. It describes homes in the earth, the rocks, the trees, the snow, the water and their finny or feathered or other occupants. It is illustrated and full of diversified and interesting facts. —In *The Story of Germ Life* [D. Appleton & Co. 40 cents] Prof. H. W. Conn gives a short outline of what is known about bacteria and their significance to life. The point is made that bacteria are not only enemies to human life, but often are serviceable and to be regarded as friends. —From the same publishers comes *The Plant Baby and Its Friends* [48 cents], by Kate Lincoln Brown. It is a nature reader for primary grades, and its selections are well chosen and illustrated tastefully. —*Nature Study in Elementary Schools* [Macmillan Co. 90 cents] is a manual by Mrs. L. L. Wilson, Ph. D. It is a practical treatise, based upon experience and observation, for the instruction of teachers.

A new edition of *Selected Letters of Cicero* [Ginn & Co. \$1.35], edited by Prof. F. F. Abbott, is issued in the College Series of Latin Authors. It has all the characteristics of a first-class text-book and is handsomely printed. —The Century Co. have brought out a beautiful edition in leather covers of *Cicero's de Amicitia* [\$1.00], translated by B. E. Smith. It is a dainty little book which scholars will appreciate. —A new text-book containing five selections from the *Viri Romæ*, and six from Cornelius Nepos has been prepared by Messrs. J. T. Buchanan and R. A. Minckwitz for the use of high schools and academies. The usual notes, vocabularies, etc., are supplied, and the book is well-adapted to do good service. The punctuation has been changed to conform to English rules and a few other improvements have been made. —The *Second Book of Caesar's Gallic War* [Ginn & Co. 40 cents] has been edited by W. C. Collar, and is a good example of expert scholarship adapted to actual use.

Professors Bernadotte Perrin and T. D. Seymour have combined forces in preparing a remarkably satisfactory edition of *Eight Books of Homer's Odyssey* [Ginn & Co. \$1.65], based chiefly upon the text of Dindorf-Hentze and

illustrated with photographs. It is handsomely printed, contains sufficient but not superfluous notes and is in every respect a superior piece of work.—A little book of *Exercise in Greek Composition* [Ginn & Co. \$1.10] has been prepared by Mr. E. H. Higley, based upon Xenophon's *Anabasis* and *Hellenica*, with notes, etc., and references to the grammars of Goodwin and Hadley-Allen. This, too, deserves the attention of educators.

The Elements of Chemistry [Ginn & Co. \$1.20] are explained and illustrated afresh and with clearness and conciseness by R. R. Williams. It is the fruit of long personal experience and is so divided by the use of different kinds of type that portions may be omitted should the student desire to take short courses, and it appears to be a thoroughly serviceable volume.—Prof. Leroy C. Cooley, the author of *Physics, The Student's Manual* [American Book Co. \$1.00], has rendered similarly scholarly and practical service in the preparation of his volume, which in all respects ranks with the best treatises of its class.—*A Higher Arithmetic* [Ginn & Co. 90 cents] is offered by Pres. W. W. Beman and D. E. Smith for use in high schools and academies, which aims to be somewhat more practical in qualifying for actual life than most books of the sort and which certainly is excellently adapted to answer its announced purpose.

Elements of Constructive Geometry Inductively Presented [Silver, Burdett & Co. 36 cents], by William Neetling, comes from the German of K. H. Stöcker. It is short, but comprehensive and serviceable.—*Famous Problems in Elementary Geometry* [Ginn & Co. 50 cents] contains a translation by Prof. W. W. Beman and Prof. D. E. Smith of Dr. Felix Klein's work bearing upon the duplication of the cube, the trisection of an angle and the quadrature of a circle. These juicy themes are served up temptingly for hungry readers, and mathematical experts need no further inducement to partake than the knowledge that Dr. Klein is the provider of the feast.

A collection of excellent quartets and choruses for male voices, prepared and arranged by Mr. J. W. Tufts, is entitled *Polyhymnia* [Silver, Burdett & Co. \$1.12]. Special attention has been given to the needs of partially developed voices, and the melodic principle in writing is employed freely, so that the book should prove more than ordinarily serviceable. The selections are choice, the mechanical execution of the volume is attractive, and the reputation of the well-known editor is a sufficient warrant of the superiority of the work.—*Around the Year in Myth and Song* [American Book Co. 60 cents] is a compilation by Florence Holbrook. It is intended as a reading-book for third and fourth grade pupils in schools, and arranges many of the familiar classic myths with reference to their supposed relation to the passing months. The result is a pretty and instructive little book.—The American Book Co. also send us *Gems of School Song* [70 cents], edited by Carl Betz. It is a good specimen of the better singing-books which at present are published for school use.

MISCELLANEOUS

In *Moral Principle and Medical Practice* [Benziger Bros. \$1.50] Prof. Charles Coppen discusses some topics which are suggested daily to physicians in active practice and which involve questions of good and evil as truly as of health and disease. He treats them with wisdom and firmness, speaking plainly and deserving to be heeded. One paper treats of the physician's professional rights and duties, one of the nature of insanity, one of the legal aspects of insanity, one of hypnotism, and others of subjects less suitable for mention here but none the less vital. The book has been approved officially by the Roman Catholic authorities but we notice in it nothing sectarian. It is able and meritorious.

The *Dictionary of American Authors*

[Houghton, Mifflin & Co. \$3.00], which Mr. O. F. Adams has compiled, is an outgrowth of his useful *Handbook of American Authors*, and contains more than 6,000 names. It is generously inclusive, some of those mentioned having nothing more than a local fame. The facts which it presents are valuable but its judgments sometimes need to be taken with caution.

Mr. J. W. Freese's *Historic Houses and Spots* [Ginn & Co. 85 cents] confines itself to Cambridge and other eastern Massachusetts towns. It is a charming little book, having pictures of the different dwellings or scenes which the text describes and being practically a trustworthy catalogue of such historic places of interest for the region covered. It is issued handsomely and will meet a wide welcome.

The Lovers' Shakespeare [A. C. McClurg & Co. \$1.25] has been compiled by Chloe B. Jones, and makes skillful use of the great poet's works in extracting selections bearing upon various phases of love and matrimony. Some of them strike us as rather far-fetched, but the book is a pleasant one.

NOTES

—Mr. Andrew Lang is writing a history of Scotland.

—Anthony Hope, the novelist, is called one of the wittiest and most graceful after-dinner speakers in London.

—The only authorized life of the late Henry George will be prepared by his son, who is collecting his materials already.

—If the portrait of Bret Harte in the November *Bookman* be a good one, probably he is the handsomest man in the full ranks of living authors.

—Mr. Gladstone is to pass the winter at Cannes and means to write a biographical work, including the lives of most of the modern divines of distinction.

—Emerson valued his poetry more highly than his prose, "because it was not a thing which he could produce at will." As he once expressed it, "I can breathe at any time, but I can only whistle when the right pucker comes."

—It is an interesting coincidence that Lincoln and Darwin were born on the same day, Feb. 12, 1809. In that year also were born Gladstone, Beust, Ricasoli, Tennyson, Dr. Holmes, Robert C. Winthrop, Chopin and Mendelssohn.

—The first book issued by Mr. James Bowden, the publisher, was Mr. Coulson Kernahan's *The Child, the Wise Man and the Devil*. To celebrate the fact that 50,000 copies of the book have been sold, a special *édition de luxe* of 500 copies, each numbered and signed by the author, has been made ready.

—Mr. H. T. Peck, the author, claims in the current *Bookman* that the question of spelling is not one of scholarship but one of taste, and that upon a question of taste the American Philological Association has no particular authority. Granting his premise, the conclusion is true enough. But will he allow that spelling is to be determined by individual taste?

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
GONDOLA DAYS. By F. Hopkinson Smith. pp. 205. \$1.50.
WALDEN. By Henry D. Thoreau. 2 vols. pp. 259, 263. \$5.00.
THE COMPLETE POETICAL WORKS OF ROBERT BURNS. pp. 397. \$2.00.
THE WESTWARD MOVEMENT. By Justin Winsor. pp. 595. \$4.00.
THE STORY OF JESUS CHRIST. By Elizabeth Stuart Phelps. pp. 413. \$2.00.
LIFE AND LETTERS OF HARRIET BEECHER STOWE. Edited by Annie Fields. pp. 406. \$2.00.
NINETEENTH CENTURY QUESTIONS. By James Freeman Clarke. pp. 368. \$1.50.
EVANGELINE. By H. W. Longfellow. pp. 143. \$2.50.
Lee & Shepard. Boston.
THE SPINNING WHEEL AT REST. By E. A. Jenks. pp. 197. \$1.50.

THE MAN WHO STOLE A MEETING-HOUSE. By J. T. Trowbridge. pp. 78. 50 cents.
THE CAMPION DIAMONDS. By Sophie May. pp. 53. 50 cents.
A QUESTION OF DAMAGES. By J. T. Trowbridge. pp. 78. 50 cents.
GETTING AN INDORSER. By Oliver Optic. pp. 80. 50 cents.
THE BOOM OF A WESTERN CITY. By Ellen H. Cooley. pp. 89. 50 cents.
EXILED FROM TWO LANDS. By E. T. Tomlinson. pp. 119. 50 cents.

Pilgrim Press. Boston.

MAUD BRAYTON. By George Huntington. pp. 445. \$1.50.
A BUNKER HILL FAILURE. By Anna F. Burnham. pp. 297. \$1.00.

Lamson, Wolfe & Co. Boston.

THREADS OF LIFE. By Clara S. Rollins. pp. 204. \$1.00.

Charles Scribner's Sons. New York.

THE FIRST CHRISTMAS TREE. By Henry van Dyke. pp. 76. \$1.50.
OLD CREOLE DAYS. By George W. Cable. pp. 234. \$6.00.
MRS. KNOLLYS AND OTHER STORIES. By F. J. Stimson. pp. 207. \$1.50.
AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver, D.D. pp. 577. \$2.50.
THE WAR OF GREEK INDEPENDENCE. By W. Alison Phillips. pp. 428. \$1.50.
A CAPITAL COURTSHIP. By Alexander Black. pp. 104. \$1.00.
A CLERK OF OXFORD. By E. Everett-Green. pp. 461. \$1.50.

Dodd, Mead & Co. New York.

A LONELY LITTLE LADY. By Doll Wyllarde. pp. 183. \$1.25.
STORIES AND FAIRY TALES. By Hans Christian Andersen. pp. 826. \$2.00.
GYPSY'S YEAR AT THE GOLDEN CRESCENT. By Elizabeth Stuart Phelps. pp. 276. \$1.50.
UNTOLD TALES OF THE PAST. By Beatrice Haraden. pp. 243. \$1.50.
A DAUGHTER OF STRIFE. By Jane H. Findlater. pp. 285. \$1.25.
SUCCESS AND FAILURE. By R. F. Horton. pp. 96. 50 cents.

THE RETURN TO THE CROSS. By W. Robertson Nicoll, LL.D. pp. 320. \$1.50.

Century Co. New York.

FORTY-SIX YEARS IN THE ARMY. By Lieut.-Gen. J. M. Schofield. pp. 577. \$3.00.
THE STORY OF MARIE-ANTOINETTE. By Anna L. Bicknell. pp. 334. \$3.00.
IMPRESSIONS OF SOUTH AFRICA. By James Bryce. pp. 499. \$3.50.
JAVA THE GARDEN OF THE EAST. By Eliza R. Scidmore. pp. 339. \$1.50.
SONGS OF LIBERTY AND OTHER POEMS. By R. U. Johnson. pp. 107. \$1.00.
RUBAIYAT OF DOC SIFERS. By J. W. Riley. pp. 111. \$1.50.

G. P. Putnam's Sons. New York.

NULLIFICATION AND SECESSION IN THE UNITED STATES. By E. P. Powell. pp. 461. \$2.00.
THE MAN OF LAST RESORT. By M. D. Post. pp. 284. \$1.00.
THE CENTRAL ITALIAN PAINTERS OF THE RENAISSANCE. By Bernhard Berenson. pp. 205. \$1.00.
HISTORIC NEW YORK. Edited by Maud W. Goodwin, Alice C. Royce and Ruth Putnam. pp. 462. \$2.50.
THE CRUIKSHANK FAIRY BOOK. pp. 216. \$2.00.

Macmillan Co. New York.

THE OLD SANTA FE TRAIL. By Col. Henry Inman. pp. 493. \$3.50.
LETTERS OF ELIZABETH BARRETT BROWNING. Edited by F. G. Kenyon. 2 vols. pp. 478, 464. \$4.00.
THE STORY OF GLADSTONE'S LIFE. By Justin McCarthy. pp. 436. \$6.00.

E. P. Dutton & Co. New York.

PERPETUA. By Rev. S. Baring-Gould. pp. 290. \$1.25.
SPHINX-LORE. By Charlotte B. Jordan. pp. 191. \$1.25.
THE HEPWORTH YEAR BOOK. pp. 195. 75 cents.
F. A. Stokes Co. New York.
PENSEES OF JOUBERT. Selected and translated by Henry Attwell. pp. 135. 75 cents.
LITTLE HOMESpun. By Ruth Ogden. pp. 127. \$1.25.
SIR TOADY LION. By S. R. Crockett. pp. 314. \$1.50.

Fords, Howard & Hulbert. New York.

IN MEMORIAM. By Alfred Tennyson. Illustrated by Harry Feun. pp. 229. \$3.50.

E. R. Herrick & Co. New York.

THE BIBLICAL MUSEUM. By J. C. Gray. Revised by Rev. G. M. Adams, D.D. pp. 760. \$2.00.

Thomas Whittaker. New York.

HISTORY OF THE AMERICAN EPISCOPAL CHURCH. By S. D. McConnell, D.D., D.C.L. pp. 452. \$2.00.

T. Y. Crowell & Co. New York.

GENERAL GRANT'S LETTERS TO A FRIEND. pp. 132. \$1.00.

Vir Publishing Co. Philadelphia.

WHAT A YOUNG MAN OUGHT TO KNOW. By Sylvanus Stall, D.D. pp. 281. \$1.00.

A. C. McClurg & Co. Chicago.

SPAIN IN THE NINETEENTH CENTURY. By Elizabeth W. Latimer. pp. 441. \$2.50.
WITH A PEASANT IN SPAIN. By Mary F. Nixon. pp. 360. \$1.50.
A GROUP OF FRENCH CRITICS. By Mary Fisher. pp. 300. \$1.25.

PAPER COVERS

Oliver Ditson Co. Boston.

POESIES FROM A CHILD'S GARDEN OF VERSE. Set to music by W. A. Fisher.

Reform Bureau. Washington.

SOCIAL PROGRESS. By Rev. W. F. Crafts, Ph. D.

MAGAZINES

December. ATLANTIC.—ART AMATEUR.—HOMILETIC REVIEW.—HALF HOUR.—PARISIAN.—CENTURY.

(PUBLISHER'S DEPARTMENT)

THROUGH THE NEEDLE'S POINT

By CLEVELAND MOFFETT

It has long been considered a difficult thing for a camel to pass through the eye of a needle, but the science of these latter days—the same science that has given the world the telegraph and the telephone—has made it possible for men, women and children, for camels, yes, and entire menageries, not only to pass through the eye of a needle, but to pass through the point, and having thus passed through, to sing and speak, to roar and bark and whinny—in short, to make whatever sounds they please, and be heard, after making them, thousands of miles away. Today the great Patti can sing her immortal songs in her castle in Wales and be heard, through the needle's point, in San Francisco and a hundred other places at the same time. And so of the world's great orators and entertainers, the great thinkers who stir the heart and the merry people who aid digestion. In fact, whatever the cities have in their theaters and churches and concert halls that is best worth hearing may be heard quite conveniently, and with only the slightest falling off in quality, by the denizens of the most remote village—and all through the point of a needle—the needle of the gram-o-phone, which traces the undulations of the sound waves as they are preserved on indestructible records and reproduces them through that wonderful instrument.

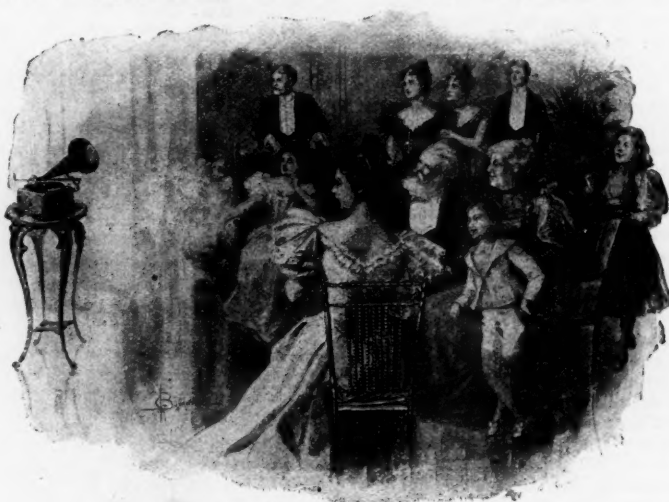
Aladdin's trick seems to have literally been performed in our time, and New York, London and Paris may be picked up now by whomsoever will, and whisked off through hundreds of miles and made to strike all their beautiful instruments, pianos, and violins, blaring horns, and sing with full chorus of voices, and otherwise disport themselves for the amusement or instruction of the humblest provincial.

Whoever buys a Berliner gram-o-phone buys a box at the opera, rents a pew in a city church, secures permanent admission to the best music halls, can order out a dashing military band, can make the great piano players of the day his obedient servants, and can do a great many other things which would have put somebody in danger of being roasted for witchcraft had they been attempted by our forefathers.

And let it be understood clearly that this is no expensive arrangement, to be easily injured, nor is it anything that requires batteries or electrical contrivances for its running. It is as simple and compact as a music-

box, and now let us see what this wonderful little instrument is going to do for people who live in the towns and smaller cities. In the first place, take the young ladies who, after four years at college, return to their little homes with many graces and accomplishments, particularly an appreciation of the best classical music. They find themselves suddenly in uncongenial surroundings, where most of the pianos are out of tune and most of those who play on them play badly. The gram-o-phone gives them a breadth of art life in the rendering of the great compositions they love by the finest performers. With this they have masters to imitate in their own parlors, sources of inspiration ever present.

Then take the boys. What one of them does not love to hear the banjo played, a lively strumming of the strings by a cunning hand? The gram-o-phone gives them what they want, and the best banjo-playing—gives it to them



HOME ENTERTAINMENT

whenever they choose to listen. And if they tire of the banjo they can turn on a crashing brass band, with marches and songs of the regiments until their hearts beat with valor.

And the old folks themselves, with hearts ever fresh for the old emotions, will find themselves won over by the gram-o-phone on many a winter's evening, otherwise lonely, when they will gather about fires of crackling logs, in farmhouse and country home, and listen to the dear old songs, "Annie Laurie," and "Down on the Suwanee River," and "The Last Rose of Summer," and the old glees from years ago, sung to them, not by amateurs from the village choir, but by the greatest artists of the day—sung through the needle.

And then the comic songs—every one likes these now and then, but few who live away from the cities ever hear them sung in the best style; they must content themselves with the whistlings of the village lads, who pick the airs up as best they may a year or so late. But now the gram-o-phone, with its discs kept closely up to date, gives the country the best that the city has—those much advertised entertainers, whose enormous salaries are told of in the newspapers. All these the country may have now almost as soon as the city; and it is plain that a great change will soon be wrought in the farmhouse Sunday—a dreary enough thing in the past. No more wheezy melodeons laboring away in cheerless parlors, no more feeble singing of hymns by untuned voices, but the finest anthems as sung in churches on Fifth Avenue, and the beautiful solos of high-priced specialists, and the chanting of surpliced choirs, and the harmonies of double quartets, not to mention inspiring addresses by the greatest preachers of the day. Not only in the home is the gram-o-phone to find itself a cause of entertainment, but already small and large private gatherings are using this many-sided instrument as a public entertainer; and a program which includes the best bands, the best story-tellers, the best performers on various instruments, the best vocal quartets, can quickly be made up from the rapidly growing repertoire of this wonderful instrument. Here is a specimen program which speaks for itself:

1. CORNET SOLO.....*The Commodore Polka*
By the wonderful cornetist, W. PARIS CHAMBERS.
2. PATRIOTIC SONG *When Johnny Comes Marching Home*
By GEORGE J. GASKIN.
3. RECITATION.....*A Negro Funeral Sermon*
By GEORGE GRAHAM.
4. BANJO SOLO.....*Yankee Doodle and Variations*
By the famous artist, VESS. L. OSSMAN.
5. ITALIAN SOLO.....*Di Quella Pira*
(The grand song from "Il Trovatore")
By the renowned Italian tenor,
SIG. F. A. GIANNINI.
6. BAND SELECTION.....*Romance of the Trombone*
By the famous artist, VESS. L. OSSMAN.
7. MALE QUARTETTE.....*Hear Dem Bells*
By the MOZART QUARTETTE.
8. SOPRANO SOLO.....*(The Nightingale) Die Nachtigall*
Sung in German by
FRAULEIN VRONI VON EIDNER.
9. NEGRO SONG.....*Turkey in the Straw*
By the negro delineator, BILLY GOLDEN.
10. TROMBONE SOLO.....*Happy Days in Dixie*
By ARTHUR WILLARD FRYOR, trombone soloist,
Sousa's Band.
11. HUMOROUS RECITATION.....*Fakir Selling Corn Cuke*
12. TYROLEAN DUTCH.....*The Mountain Climber*
By the GRAUS DUO of the famous Graus
Mountain Choir.

13. ARIA FROM "RIGOLETTO".....
By SENOR NORITTA, clarinetist soloist,
Sousa's Band.
14. BANJO DUET.....*King Cotton March*
By CULLEN and COLLINS, the popular banjoleists
of Washington, D. C.
15. SACRED SONG.....*Coronation*
By MR. STEVE PORTER.
16. ORCHESTRA SELECTION.....*The Pomona Waltz*
By the METROPOLITAN ORCHESTRA.
17. TENOR SOLO.....*Ben Bolt*
One of the old favorites that appeals to
every one, sung by MR. FAYOR.
18. BRASS QUARTETTE.....*Adesta Fidelis*
Messrs. FRYOR, LYONS, HIGGINS and FRYOR,
by Sousa's Band.

It is plain that for pleasure, for instruction and for general benefit the gram-o-phone must soon become a real boon to millions of people whose lives are passed far from the amusements and advantages of our great cities. Its uses are numberless, as well as its possibilities for general entertainment. The girls of a family can in a few hours make up a program of discs that will afford their friends far more pleasure than any ordinary party, and, if they want dancing, they may dance with light hearts and heels, for the gram-o-phone gives you Sousa's Band or a Hungarian orchestra for waltzes and two-steps, and that is better music surely than any local performer could offer. And if they wish to sing "Auld Lang Syne" before breaking up, the gram-o-phone will lead the singing with a good grace and play the guests out of the house with "Home, Sweet Home."


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GRAM-O-PHONE INDESTRUCTIBLE RECORD

box, while the discs which preserve the sound-records are flat surfaces of gutta-percha, and are practically indestructible. They may be thrown about or scratched, or left with the children to play with, and when put back under the needle they will give out the original words or music with unchanged sweetness and distinctness. That is the first point, and another is that the singing of the gram-o-phone really is singing, not squeaking, and the talking is real talking, as if the speaker were there before you. So perfect is the method of reproduction that the human voice comes out, whether in speech or song, practically as it went in, and thousands of people may listen to it at one time, for there is no need here of bending anxiously over an ear-trumpet; you hear what is going on whether you will or not. A cornet solo played in the Metropolitan Opera House from the gram-o-phone filled the whole auditorium.

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"The Bibles came in good shape. The type is clear, illustrations fine and paper good, and unlike family Bibles in general they are easily handled. I am more than satisfied with editions received."—15 Nov., 1897.

"Very much pleased with the specimen pages, and desire very much to possess the complete book. I inclose an order for it."—29 Oct., 1897.

"Sample pages received; beautiful! I order five \$3.75 Bibles for Christmas gifts—all are to go into refined and critical families. . . . Inclosed find \$18.75."—28 Oct., 1897.

"Bible came this P. M. A magnificent book."—13 Nov., 1897.

"The beautiful Bible arrived in good shape on the 27th. The recipient is a boy of eight years who loves the Bible stories above all other reading. He is delighted (as well as the grown-up ones of the family), and it will be a treasure-trove of entertainment and instruction."—29 Nov., 1897.

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"The numerous and beautiful illustrations seem to bring this Bible right up close to modern apprehension and it will quickly be appreciated. Herewith find check for copy."—1 Nov., 1897.

"The sample pages of the Bible came today. I inclose price at once, for I am sure it must be worth far more than what you ask and will be of great value in our home."—4 Nov., 1897.

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US, 14.

They overtake the children of Israel.

may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness.

13 ¶ And Mo'ses said unto the people, ¶ Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever.

14 ¶ The LORD shall fight for you, and ye

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B. C.

1491.

q 2 Chr.

20, 15, 17,

Is. 41, 10,

15, 14,

2 Or, for

whereas

ye have

seen the

E-gyp'tians

to day, &c.

ver. 25,

Deut. 1,


30, 15, 23,

20, 4.

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Besides the short stories contained in the

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there are the following special articles:

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The task is a noble one. To have undertaken it at all bespeaks high enthusiasm, not to say inspiration, on the part of the author. To have carried it to completion, and such completion, argues great literary ability and high literary refinement. The few bits here copied give no possible measurement of the scope and beauty of the work.—*Chicago Times-Herald.*

The impression of the holy and beautiful life, so sympathetically portrayed, is powerful indeed.—*The Congregationalist.*

Each page breathes the spirit of the Son of God.—*St. Louis Globe-Democrat.*

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News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, PILGRIM HALL, Dec. 13, 10 A. M. Topic, *Romantic Missionary Life in the Land of the Auroras*. Speaker, Rev. Egerton R. Young of Canada.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled pastors and missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesy, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest.* "I bequeath the sum of _____ Dollars of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M.; Bible study, 3 P. M.; Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Shaw, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$_____, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

A conspicuous illustration of an energetic move for the occupancy of a practically uncultivated field is reported from Ohio. Had the opportunity been recognized but its seizure delayed so that other than Congregational workers entered to till and reap we should have counted the judicious move by them as fruitful of instruction and worthy of imitation by our leaders. All the more should we be inspired to enthusiastic watching for hopeful openings when such successes occur in our very midst. Congregationalists may well consider that the cultivation of fellowship is broader when it extends its arms out and around than when it merely incloses our own people. We should be glad that a number of our centers, small and great, are expanding outside the circumference as well as within it.

The quiet sitting-room of a Congregational parsonage, where the pastor, at peace with all the world, was reclining on the lounge, his wife sitting near him, would naturally be considered one of the safest spots in the world. Two feet of space only, however, recently separated two bullet holes from one of our Maine brethren and his worthy spouse, who were fulfilling exactly the circumstances de-

scribed. Such are the dangers of the "open" season, when careless hunters and plentiful game get together in populated neighborhoods.

Such articles as that on The Sand Hills of Nebraska, which tells of five counties without a resident pastor, make us realize anew the magnificent distances in the West. The severest critic could not charge that this section is over-developed religiously. All familiar with the conditions will rejoice in the success of its first fully-equipped church, showing that the home missionary seed planted there fell into good ground and is bringing forth valuable fruit.

The Maine pastor who recently electrified his congregation by the remark, "Those who did not get their things on during the prayer can do so while I pronounce the benediction," might be accused of irreverence in the pulpit. But the breaking up of the custom referred to would certainly conduce to greater reverence in the pews.

That veteran pastor in Kansas has reason to be proud of the church which has again secured his services after his attempted retirement. If its activity is any indication of that of the pastor, he has many years of usefulness before him, should his life be spared.

Marcus Whitman Sunday was observed in Congregational churches more generally than ever before. We trust that, in the majority of cases, the enthusiasm aroused will materialize in the form of practical aid to the college which bears his name.

It takes a live church and pastor to provide for such a phenomenal growth as an Indiana town has just experienced in a brief time.

Good for Massachusetts Congregational extension in the "heart of the commonwealth!"

Straight to the Bible seems to be the motto of a Connecticut Sunday school.

THE SAND HILLS OF NEBRASKA

This title is given to a considerable portion of government ground in northwest Nebraska, where rich valleys and surrounding hills affording a wide range for cattle stand today for a new phase of missionary activity, presenting a field that is full of promise. The sparseness of the population and the smallness of the towns are explained by the character of the industry, but the per capita wealth of the section exceeds that of any agricultural district in the State. There have been no "hard times" in the Sand Hills if the testimony of the people themselves is credited.

Five large counties, until the middle of last month, had no resident ordained pastor within their limits. Preaching stations had been maintained at a few points, but the irregularity of services only emphasized spiritual destitution in the region. About a year ago the wide-awake State superintendent of home missions, accompanied by Mrs. Caswell, who has previously promoted so many successful movements, visited Hyannis, a county seat in the heart of the Sand Hills with no well-settled church accommodations. Here could be established a work that would neither crowd any other movement nor violate the spirit of denominational comity, since a pastor would have an entire county, thirty by twenty-four miles in area, as his home field, with four counties of about the same size as out-stations.

The saloon was in the place with all that the name implies when located in a frontier town. Plans were proposed for a building, which, besides serving for a church and parsonage, should include a concert hall and clubrooms under the same roof. The idea was attractive to the people, and a business man offered the first subscription of \$100. Mrs. Caswell offered to provide \$1,000, and took the initiative by purchasing a corner lot for the clubroom. This incited the community, and, to the surprise of all, local subscriptions were secured amounting to \$1,500. Today a finished structure, the largest and best appointed in the region, stands dedicated free of debt. Generous friends have furnished more than \$2,600

and the Church Building Society has granted \$500.

The building, seventy-six by forty-eight feet, is a unique structure, and contains a reading and game room, a coffee-room, a concert hall which seats 175, a church auditorium with 225 chairs, and a convenient parsonage with six rooms. This pride of the people is considered by far the finest structure in western Nebraska, and the movement has won the enthusiastic support of the community. The ordination of a pastor, Nov. 20, and the dedication of the building the following day mark the beginning of a new life for the section.

Rev. B. H. Jones, the pastor, has been identified with the work for six months and much of its success achieved was the result of his wisdom and perseverance. The last great day of the feast was on a Sunday. Three different audiences filled the edifice. A morning Sunday school service was addressed by Mrs. Caswell, and it being home mission rally day this home missionary church had its part in the observance. Dr. Bross, suggesting a collection of \$15, received more than \$17. After a brief praise service a unique feature of the day was the marriage of two young people by Dr. Bross. Vespers were held later in the day, the sermon being preached by Rev. H. V. Rominger of Crawford. A communion service followed at which the pastor and his wife were received to membership. The communion set was presented by the church in Newfane, Vt. The dedication occurred in the evening. Rev. F. A. Warfield of Omaha, who had been sent by his people to extend the greetings of the mother church of Nebraska, preached the sermon. Special features were the subscription of funds for the pastor's salary until October, 1898, and addresses by nine of the representative men of the community, two being lawyers, an editor of the county paper, who offered the new church the use of a column in his paper as long as he remained in charge of it, a banker, four merchants, the principal of the school and two ranchmen. The closing address by Mrs. Caswell was exceedingly tender. Signs of a deep spiritual interest were evident, several inquiring about the new way.

F. A. W.

THEOLOGICAL SEMINARIES

Bangor

The Junior Class in Greek under Professor Ropes has completed a thorough course in the syntax and exegesis of Hebrews.—Nov. 30 the Students' Association gave a rhetorical in the chapel. The program consisted of vocal solos, recitations and a debate upon: The abolition of capital punishment would be for the good of humanity. A humorous, sparkling paper, entitled *The Seminary Review*, was given by Mr. Peardon of the Middle Class.

Andover

Rev. J. H. Barrows, D. D., recently addressed the students.—Last Friday Rev. Dr. T. K. Cheyne of Oxford gave the first two of a series of six lectures on *Jewish Religious Life After the Exile*.—Professor Smyth is seminary preacher this month.—The class in homiletics is examining Dr. Parker's sermon, *The Unknown Quantity in Christ*, under the direction of Professor Churchill.—A quartet has been formed among the students.—At the Senior Class exercise last week E. C. Partridge presented a sermon outline and P. H. Cressey read.—During these early winter days the game of "drive" football is furnishing the chief form of recreation.

Hartford

Rev. C. W. Shelton, Eastern field secretary of the C. H. M. S., gave an instructive address on *Home Missions* last Wednesday afternoon.—Rev. F. E. Clark, D. D., of Christian Endeavor fame, addressed the students last Thursday morning.—The subject at last week's Conference Society meeting was *New England's Abandoned Parish and How to Reclaim It*. W. C. Prentiss and J. A. Lytle were leading speakers.—Professor and Mrs. Jacobus entertained the Senior Class at their home last Wednesday evening.—Professor Walker attended the regular meeting of the trustees of Amherst College last Thursday. He was appointed on a special committee of three to consider the needs of the college.—Professor Merriam has assigned individual subjects for theses in his course to be given on *Great Pastors and Preachers*.—The Middle Class

has begun its course in church history, and the Juniors have begun the course in Biblical dogmatics.

Yale

The third lecture of the Leonard Bacon Club was by Dr. Lyman Abbott, Dec. 1, on *The Relation of the Preacher to Political Questions*. Forthcoming lecturers in this course are: Rev. R. H. Conwell, D. D., Rev. Gilbert Reid of China, Bishop H. C. Potter, Rev. R. R. Meredith, D. D., Rev. J. H. Barrows, D. D., Rev. C. L. Thompson, D. D., Rev. G. A. Gordon, D. D., and Prof. W. N. Clarke of Hamilton Seminary.—The Senior address last week by J. P. Deane, on *A Via Media in Practical Ministration*, was of especial excellence.—Among the lectures of last week was that on *Fundamentals in Teaching*, by Dr. E. E. White of Columbus.—The Senior preacher was C. H. Shirck.

Chicago

The work of the City Missionary Society has been greatly advanced by the aid of the students, who have taken charge of 14 new churches in and around the city. Some of these students have been encouraged by large accessions to the churches. Two have helped in erecting parts of buildings. The faculty generally discourage students from preaching, but some could not otherwise pursue their course. Outside of the foreign departments the practical work is supervised by Professor Taylor.—Dr. Willcox, who has been laid aside several months because of a serious accident, is so much improved that he hopes to give a course of lectures on Church Polity.—The conference last Thursday afternoon considered Loyalty to Christ, Professor Gilbert being the leader.

CONFERENCES AND ASSOCIATIONS

MASS.—The recent meeting of the Barnstable County Conference at South Dennis considered: The Importance of Church Unity in Advancing the Kingdom, The Church in Relation to (1) Temperance, (2) Politics, (3) Missions, The Bible Society, Religious Views and Teachings of B. Fay Mills—Are They Biblical? Evangelism and Socialism, Should Any Part of the Ten Commandments Be Abrogated in Letter or Spirit? How Shall We Win Souls This Winter? The sermon was by Rev. G. Y. Washburn.

TEX.—The North Texas Association, at a special meeting held at Sherman, Nov. 9, voted to withdraw fellowship and expel from the association Rev. J. Hervey Dobbs, pastor of St. Paul's Church, because of unministerial conduct in the pulpit and in business meetings when he acted as moderator, and also because of many and notorious falsehoods.

CLUBS

N. Y.—The club of central New York held its autumnal meeting with Plymouth Church, Syracuse, Nov. 29. Sec. J. L. Barton of the A. B. C. F. M. gave the main address on *The Business Management of the Board*. Brief addresses were made by Editor Jones of Syracuse Post, Dr. Bender, Methodist pastor in Syracuse, Rev. C. N. Thorp and Dr. W. E. Griffiths, the president of the club. The attendance was large and the meeting one of the best. Rev. H. A. Manchester was elected secretary and treasurer in place of Rev. H. N. Kinney.

NEW ENGLAND

Boston

[For other Boston news see page 899.]

The Superintendents' Union met last Monday night at Berkeley Temple as usual, Pres. J. W. Brown presiding. The topic was *Ways and Means of Increasing and Holding the Attendance at Sunday School*. The speakers were Messrs. M. A. Hall, H. N. Ackerman and Rev. A. E. Winship. The election of officers placed Mr. J. W. Field of Dorchester in the president's chair, Mr. H. N. Ackerman in the vice-president's, and re-elected Messrs. C. N. Goodrich and T. W. Travis as secretary and treasurer, respectively.

ROXBURY.—*Eliot.* The meeting house took fire last Sunday morning about an hour before service, and narrowly escaped destruction. Prompt efforts confined the fire mostly to the basement, and the chief damage to the furnishings of the auditorium was by reason of water and smoke. The fact that this historic structure was endangered caused a good deal of excitement in the community. The congregation will be obliged to use the chapel while repairs are being made.

JAMAICA PLAIN.—*Central* has experienced a strong spiritual quickening during its services conducted by Rev. C. L. Jackson. Of the 200 persons who signed cards many, it is hoped, have fully consecrated themselves to Christ's service. Mr. Jack-

son's presentation of the truth has been strongly Biblical. The afternoon expositions of Scripture were remarkably helpful.

Massachusetts

LYNNFIELD CENTER.—This church, Rev. G. E. Freeman, pastor, rejoicing in a large degree of peace and prosperity, has just secured a new pipe organ of moderate dimensions, which meets a long felt want and adds largely to the attraction of its services.

LOWELL.—*Highland* declines to accept the resignation of its pastor, Rev. C. L. Merriam, and has passed resolutions asking him to withdraw his action, and pledging its earnest co-operation with him in the work of the church. The pastor has agreed to give the request careful consideration.—Miss Emily C. Wheeler of Harport, Turkey, succeeded in arousing considerable missionary enthusiasm in the city last Sunday, speaking at the First Church in the morning and at a union meeting of the High Street, Eliot and John Street Churches in the evening. The Armenians gave her a cordial greeting.

FALL RIVER.—*French.* Rev. S. P. Rondeau, the pastor, read a strong paper recently before the Union Ministers' Meeting on *Reasons for Evangelizing the French Population of New England*. Fall River has 30,000 French Canadians, among whom Mr. Rondeau is working with the hearty support of the Congregational pastors. He has selected a trained visitor and Bible reader—a woman—to work with him, the First Church and Central joining in paying the salary.—*Fowler.* Rev. P. W. Lyman, the pastor, is exercising much influence in the life of the city as regular editorial writer of the *Evening News*, a prominent daily.—Sec. W. D. Fellows of the Y. M. C. A., and an active worker in Central Church, preached his first sermon Thanksgiving Day. The activities of the association are enlarging since his coming. A large brick gymnasium, fitted in a first-class manner, is now in course of construction.—*Central.* Rev. William Knight has completed a course of Sunday evening discourses on *Famous Men I Have Talked With and the Gospel They Taught Me*.—*First.* A large company is meeting regularly for the study of sight-singing. An able instructor is provided. About 200 are interested.

WORCESTER.—*Adams Square.* The committee appointed nearly a year ago to canvass and consider the organizing of a new church in this rapidly growing section has engaged and furnished rooms, and secured Rev. J. E. Dodge to supply for six months. The first Sunday service was held Nov. 28, with an attendance of over 200. The movement has the hearty approval of the Baptists located there and as several strong business men are at the head of the enterprise it seems sure of success.—*Piedmont.* The Worcester District S. S. Association held a two days institute here Dec. 3, 4.

SOUTH HADLEY.—*First.* Rev. A. B. Patten entered upon his pastorate Nov. 4. The parish is expending \$1,500 in remodeling the parsonage. The Sunday evening sermons are now on the topics: *Who Say Ye That I Am? What Wilt Thou That I Shall Do With Thee? Lovest Thou Me? Wilt Thou Lay Down Thy Life for My Sake?* About 400 of the faculty and students of Mt. Holyoke College worship with this church.

Maine

NORWAY.—The 10th anniversary of the pastorate of Rev. B. S. Rideout has occurred. His sermon reviewed the history of that period. Three times has the church building been visited by fire—twice ruined and the third time greatly injured—but the energy of pastor and people provided a new and beautiful structure well adapted to the need. The Sunday school is large and successful.

AUGUSTA.—Work in all branches is encouraging. The S. S. attendance increases. The Ladies' Missionary and Sewing Society are holding regular meetings. The C. E. Society had an enjoyable "photo and advertising social," and as a result sent \$12 to the Maine Missionary Society. Rev. J. S. Williamson has been quite ill, but is now better.

BRISTOL.—Mr. Frank Willcock assisted in union evangelistic meetings for two weeks, and the effort is continued and greatly blessed. The churches are refreshed, and many have been led to Christ.

CALAIS.—The debt of \$2,000 on the edifice has been paid by Mrs. H. H. Barnard of New York, in memory of the late Mrs. E. C. Gates and Mrs. E. A. Barnard. The pastor is Rev. C. G. McCully.

New Hampshire

MANCHESTER.—*Franklin Street.* The Young Men's Club lately gave a largely attended reception to the congregation. The vestries were tastefully decorated for the occasion, and an orchestra furnished music. A collection of \$100 was recently sent to the American Board.—*First.* A series of

special revival services, afternoon and evening, has recently been held under the direction of Rev. Dr. Scofield of Northfield, Mass. They have been well attended and given promise of good results. At the close of the Sunday session a Sunday school was held, and personal appeals to their classes were made by the teachers. The pastor is Dr. T. E. Clapp.

BERLIN.—The 20th anniversary was observed recently. Prof. E. Y. Hincks of Andover, who preached the sermon at the organization and at the dedication of the edifice, preached at this time also. A Sunday school rally was held and special Endeavor meetings were conducted. The historical address was by the pastor, Rev. J. B. Carruthers. Addresses were made by local pastors and others. A reception was tendered the visiting pastors, and supper was served, followed by the roll-call.

ATKINSON celebrated its 125th anniversary Nov. 25 and also the ordination of its first pastor, Rev. Stephen Peabody, who served 47 years till his death. The topics presented were: A Historical Account of the Early Church, The Work of the Church at the Present Time, The Deacon's Relation to the Church, The Music of the Past and Present and The Mission Work of the Church. Rev. G. H. Scott is pastor.

ROCHESTER.—There has been an awakened interest during the last few months. The congregations have increased materially. The pastor has been giving a course of fortnightly lectures Sunday evenings on *Social Evils*. So large have been the congregations that they have been obliged to abandon the vestry, and now worship in the audience-room. Rev. J. L. Evans is pastor.

LANGDON.—Mrs. Abbie G. Jaquith, widow of Andrew Jaquith, a former beloved pastor, who was called home while in the service of this church, has remembered the church by a bequest of \$100. Mr. and Mrs. Jaquith were much beloved by all.

HENNIKER.—The late roll-call brought out an unusually large number of members and many interesting letters. The social features were also enjoyable. The pastor is Rev. T. C. H. Bouton.

HAVERHILL.—Rev. C. L. Skinner has recently entered on the fifth year of his pastorate with encouraging prospects. The church is in a healthy condition and the society free from debt.

HOPKINTON celebrated its 140th anniversary Nov. 30 with a roll-call. Seventy members were present, and others responded by letter. Rev. James Scales was the first pastor.

Lyme took a collection of \$54 lately for home missions.

Vermont

BRATTLEBORO.—*Center* preceded Thanksgiving Day with a social which was attended by upwards of 100 members of the Sunday school and their friends, who brought and donated supplies for over 25 family dinners for the poor. Various diversions made the evening happy for all. The day was succeeded on a Sunday evening by a Thanksgiving concert, when the infant class occupied the platform, other children the front seats. Decorations of ripened corn, evergreen and the national colors were tastefully arranged, and class exercises were made prominent. At the annual pew rental, Dec. 1, all the seats were practically taken.

ISLAND POND.—Union revival services have been held for the past three weeks, under the direction of Rev. Ralph Gillam, assisted by O. W. Crowell, gospel singer. The churches have been revived and a wave of religious sentiment has swept over the community. Over 100 persons signed cards expressing a desire to lead the Christian life. Rev. C. O. Greishaber is pastor.

WEST BRATTLEBORO.—The annual church gathering, held Dec. 3, was enjoyable. Upwards of 80 responded in person, and 25 by letter or passage of Scripture. The reports of church work for the year were excellent. Over 100 persons, including guests, sat down to a bountiful supper, which was followed by the business.

Rhode Island

PROVIDENCE.—*Pilgrim.* At the close of a recent Sunday morning sermon over \$1,200 were pledged, to be paid before Jan. 1, to cover a floating debt and pay for needed improvements. The Sunday evenings of the old year are being occupied with *Plain Talks on Present Day Topics: Where Is God Nowadays? Thanksgiving—A Continual Feast, The Meaning of Evolution, The Work of Higher Criticism, Christian Science.*

Connecticut

NEW HAVEN.—The ministers heard Rev. H. M. Lawson of the American Board, Nov. 29, give an exceedingly interesting paper on *The Conflict of Christianity and Hinduism*. Mr. Lawson is pursuing studies in the graduate department at Yale.—

Plymouth has set apart a room in the meeting house for the use of the boys.—**Taylor** has two new clubs, a literary club and a men's sociological club. The latter was addressed Dec. 1 by Prof. W. F. Blackman of Yale.—**Ferry Street**. Since this church, by advice of council, put itself under the care of the Congregational Union, the evening congregations have increased from an average of 30 to over 100. Mr. C. J. Hawkins of Yale has been supplying the pulpit. Rev. E. P. Armstrong, recently associate pastor of the Humphrey Street Church, has been visiting among the people and the Sunday school attendance has increased from 29 to 106.—**Humphrey Street**. The men's Bible class, numbering 38 business men, tendered the retiring associate pastor, Rev. E. P. Armstrong, a class banquet Nov. 22.—**United**. The men's Sunday evening service, Nov. 28, was addressed by the assistant pastor, Rev. Frederick Lynch, on The Influence of Emerson on New England Religious Thought. Dec. 5 the lecturer was Prof. F. G. Peabody of Harvard on The Christian Doctrine of Social Duty.—**Dwight Place**. The pastor, Dr. J. E. Twitchell, is preaching a series of Sunday evening sermons on Modern Heroes. Recent subjects were Marcus Whitman and J. H. Neesima.

SOUTH BRITAIN.—The Ladies' Aid Society has succeeded nobly in having the exterior of the church building renewed with a fresh coat of paint. The interiors of the vestry and parish house also reflect the effects of the brush. New pulpit furniture, provided by the energetic efforts of a class of young ladies, has replaced the old, and adds materially to the comfort of the minister's quarters. The Sunday services are well sustained, and a good religious interest prevails. Rev. J. D. Smiley is pastor.

BRIDGEPORT.—**South**. A Christmas barrel was packed, Dec. 2, for a Nebraska brother, Rev. G. T. Noyce. A singing class has been formed out of the Sunday school and meets for an hour Saturday afternoon. A meeting of the Primary Union, comprising the S. S. teachers of the city, met in the parlors the afternoon of the 4th and heard Mr. L. B. Silliman, a prominent S. S. worker of the county.—**Swedish**. Ground has been broken for a much needed church building on Lee Avenue.

WILLIMANTIC.—In the Bible school a committee prepares the lessons monthly. The Book of Acts is now being studied and a catechism containing information about the book is read as a part of the opening exercise. The object of the system is the study of the Bible itself rather than of a lesson leaf, and of consecutive chapters rather than fragments. The pastor is Rev. E. A. George.

MIDDLETOWN.—**Second**. The mid-week prayer meeting has been resolved into Conversations upon the Foundations of Our Faith, and the topics have proved exceedingly helpful and stimulating. At the Sunday evening vesper service the pastor has been giving practical talks on Man and the House He Lives in.

POQUONOCK.—The announcement of Rev. N. T. Merwin that at New Year's he should resign his pastorate is received with universal regret. During his nine years here Mr. Merwin has been diligent in promoting the work of the church and the community, and has endeared himself to all.

MADISON.—The pastor, Rev. W. T. Brown, is delivering Sunday evening sermons to young people on the following subjects: What Is to Be a Christian? Why Should I Be a Christian? How May I Become a Christian? They will continue for three months.

EAST HARTFORD.—Ten churches in this vicinity hold monthly meetings "for social intercourse and the discussion of questions of practical interest." Rev. F. P. Bachelor of Hockanum conducted the meeting Nov. 22.

PLAINVILLE.—**The Tidings**, the monthly paper of the church, reports 31 added to the membership this year and \$1,000 raised for church repairs. Rev. J. E. Herman is pastor.

MIDDLE STATES New York

BROOKLYN.—**New England**. At the "congratulatory service" on Sunday, Nov. 28, the church rejoiced over clearing off more than \$4,000 floating indebtedness, and expressed its gratitude to the Great Giver by a \$100 collection to the Home Missionary Society. The twenty-minute after meetings in the cozy church parlor following the evening church service are producing good results. They afford not only a season for personal testimony, but an opportunity to "draw the net." Rev. W. T. McElveen is pastor.

ITHACA.—Dr. W. E. Griffiths is preaching a course of morning sermons upon The Social Law of God as Set Forth in the Ten Commandments. Nov. 21 he

began a course on The City Beautiful, relating to the moral and spiritual phases of city life with a view to the improvement of principles and practice of business, education, adornment and the revival of civic spirit.

NEW YORK.—**Manhattan**. On a recent Monday evening the men dined together at Hotel Minot in large numbers and many good words were spoken. This annual dinner will doubtless be one of the regular features of the church life.

BROOKTON.—Under the preaching of Rev. G. F. Danforth, a Presbyterian who is acting librarian in Cornell University, the church has been greatly revived and begun again to make contributions to benevolences.

THE INTERIOR Ohio

ELVIRA.—A section with about 2,000 persons in this growing city has been without a church of its own, except a small Disciple chapel. After a careful canvass of the field by Rev. W. E. Cadmus, pastor of the First Church, and Secretary McMillen of Chicago, the Disciple property was bought, and formally turned over in a truly hearty Christian spirit, and it was decided to secure a central lot, move the chapel to it, build later and proceed at once to organize a church. A formal organization was effected Nov. 30 with about 40 members. The mayor, who lives in this part of the city, presided at the preliminary meeting and gave earnest words of cheer to the new enterprise.—**First** thrives under the strong leadership of its pastor. It worships temporarily in the Opera House while it plans its new building.

SPRINGFIELD.—**First**. Dr. E. A. Steiner, the pastor, is preaching on the general title The Christ of the Nineteenth Century. Sub-topics are: Judaism and Modern Conservatism, Greece and Modern Skepticism, Rome and Modern Materialism. He repeated his lecture on Russia, by invitation, before the Literary Club and the Men's Club to a fine audience.

Continued on page 916.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

REV. C. W. HARDENDORF of the Hudson River N. Y. Association will be glad to assist Congregational pastors and churches in evangelistic work. For terms and other information address him at Albany, N. Y. References: Rev. G. W. Nims, Walton, N. Y.; Rev. W. D. Marsh, Watertown, N. Y.; or, Rev. J. G. Fallon, Albany, N. Y.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seamen's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

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Continued from page 915.

Illinois

[For Chicago news see page 898.]

AUSTIN.—*Swedish* held three services Nov. 28, making the day a jubilee for the dedication of the new house of worship, for which the people prayed, labored and sacrificed last year. The morning services were in Swedish, Prof. Fridolf Risberg of Chicago Seminary preaching. In the afternoon the services were mostly in English, though the Scripture was in Swedish and most of the hymns were so selected that the people could sing in either language. The choir of the First Scandinavian Church, Chicago, was present in the afternoon and rendered valuable aid. The sermon was preached by Superintendent Tompkins, who also led in raising the \$500 necessary to put affairs in safe condition. Friends from the First and Second Churches, Oak Park, manifested their fellowship in a substantial manner. In the evening the service was again in Swedish, the choir from Chicago being present and Professor Petersen preaching. The house was crowded to its utmost capacity afternoon and evening.

BRACEVILLE has suffered depletion during the strike until it is no longer able to support a man with a family. The pastor, Rev. James Rowe, will therefore seek another field.

Indiana

PORTER.—At the last communion the new pastor, Rev. Thomas Smith, and his family, with several others, 12 in all, were received to membership. The Sunday school attendance was 110. Congregations are large. The meeting house has recently been remodeled inside. The young people have formed a literary and debating society. Mr. Smith, the pastor, also preaches at Furnessville.

ALEXANDRIA.—The revival of industries has attracted a multitude of wage-workers, and Rev. J. C. Smith has opened a night school three nights per week. He has also a Boys' Brigade of 30 members. The charity work of the city has been organized. The place has grown from 500 to 10,000 within a short time.

MACKSVILLE.—*Bethany.* A fellowship meeting of eight churches was held here, Dec. 7. Carriages conveyed the people of the First and Second Churches, Terre Haute, across the Wabash river, and the four churches in the coal mine district sent delegations. There was a basket lunch.

TERRE HAUTE.—*First.* Rev. C. H. Percival, pastor, has inaugurated vesper services in place of the regular Sunday evening meeting. The idea has steadily increased in favor. There is time for social greetings in the parlors before the young people's meeting.

Michigan

DETROIT.—*First.* Dr. Boynton, the pastor, has begun a series of evening sermons on The Bible. His sermon delivered before the American Board at New Haven has been issued in pamphlet form.

—*Mt. Hope.* Fort Street and Brewster Churches last week enjoyed the stereopticon lectures of Dr. Warren, State secretary of home missions.

LITCHFIELD.—Evangelist L. P. Rowland of Grand Rapids has just closed a series of special union meetings which have been the best in results of any in this place for 15 years. Scores of students had been led to a Christian life. Heads of families are also among the converts. Mr. Rowland began work in Addison Nov. 22.

GRAND RAPIDS.—*South.* The beautiful edifice, valued at \$8,000, was destroyed by fire Nov. 29. The insurance amounted to \$3,000. The house will be rebuilt at once; meanwhile the people will worship in the Ladies' Literary Club Hall.

EAST GRAND RAPIDS held a jubilee meeting recently to celebrate the clearing up of all indebtedness on the neat church building which was dedicated nearly a year ago. The church, which was organized in 1894, has now 65 members.

Wisconsin

SUN PRAIRIE.—Union revival meetings have been held by Evangelist Jamison of Iowa, the Baptist, Methodist and Congregational churches uniting daily.

NECEDAH.—The Ladies' Aid Society have been busily at work and have paid some small bills and made improvements about the meeting house.

THE WEST

Iowa

WEBSTER CITY.—Evangelists F. B. Smith and E. O. Sellers spent three weeks here in October, and 36 members have since been added, 16 of them men. The work of the evangelists was thorough and the churches of the city unite in com-

Continued on page 917.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Continued from page 916.

mending them. It was largely among the young people, Endeavorers doing much personal work. A young people's club for literary study of the Bible is flourishing. Three C. E. Societies, Senior, Intermediate and Junior, are all doing good service. The Ladies' Missionary Society holds the banner of the association for contributions to the W. B. M. I., but it surpassed the Eldora Society by only six cents for the past year.

FARRAGUT.—The women have been active in securing needed improvements on the house of worship. These include a new steel ceiling for the lecture-room and a new carpet for the auditorium. Rev. J. H. Skiles is pastor.

MARSHALLTOWN.—Marcus Whitman Sunday was observed Nov. 28. Rev. C. R. Gale spoke in the morning on The Life and Work of Whitman, and addressed the Ministers' Meeting next day on the same subject.

LAKE VIEW.—The pastor, Rev. H. G. Cooley, has been obliged to resign on account of ill-health. He will probably rest temporarily from the ministry, engaging in some other occupation.

Minnesota

ROCHESTER.—For some years it has been the custom of the Woman's Missionary Society to entertain the congregation at a missionary tea, making it the occasion for an annual thank offering for foreign missions. A large number responded to their invitation Nov. 17. The program closed with a missionary address by Rev. Alex. McGregor, pastor of the Lowry Hill Church, Minneapolis.

FOSSTON. which has been in quite a critical condition for some time, is now more hopeful. A former pastor, Mr. C. F. Blomquist, is called to take up the work for a year, and the church desires that a council be called at an early day for his ordination. Mr. Blomquist has labored faithfully on this field and is highly esteemed.

WINONA.—First will devote several weeks to a careful study of the Sermon on the Mount, in connection with the midweek service. A Bible class has recently been organized to take up a study of the Old Testament in the light of higher criticism.

Kansas

TOPEKA.—First made a good showing at its annual meeting in November. Forty-two members had been received and 28 dismissed. The present membership is 564, of whom 150 are absentees. The benevolent contributions amounted to \$587. During the year the church has paid its current expenses besides \$1,100 indebtedness. It now has no liabilities. Rev. Linus Blakesley, D. D., who has been pastor for 27 years, presented his resignation, but has since been induced to withdraw it in response to the wish of a large majority at an adjourned meeting. Supt. L. P. Broad, a member, appealed, Nov. 14, for \$3,640, required for the expenses of the coming year, and \$2,000 were quickly pledged. In closing Mr. Broad stated briefly the needs of the H. M. S., and a motion that the church definitely undertake to raise \$400 for home missions during this fiscal year of the society was unanimously carried.

DOWNES AND OSBORNE accept the resignation of their pastor, Rev. W. E. Brehm, with much regret. His last service at Downes was held Nov. 21, at which the large audience pledged \$136, to pay the full cost of recent repairs on the church building and a supply of new hymnals. Each of the churches will now engage a pastor for itself, and be, as heretofore, self-supporting.

For one year from Oct. 1 Rev. I. M. Waldrop, the energetic frontier missionary, will serve the rural Alanthus and Fairview Western churches, Gore County, as pastor, two-thirds of his time, residing at a convenient point in the country. The other third will be employed in organizing and strengthening new Sunday schools. The C. H. M. S. and C. S. S. and P. S. will co-operate in his support.

Idaho

INDIAN VALLEY.—Rev. C. W. Luck of Ogden is helping the pastor, Rev. F. W. Nash, to build a meetinghouse. A church was organized last August.

Mr. H. A. Lee of Weiser, under appointment of the C. S. S. and P. S., has been visiting the towns in the southwestern part of the State and stirring up interest in S. S. work.

PACIFIC COAST California

CAMPBELL.—A delightful fellowship meeting was enjoyed here by several of the churches of the Santa Clara Association. Under the general theme, Knowing and Serving God, several interesting addresses were made, sub-divisions being: The Sources

Continued on page 918.



The Inner Experiences of a Cabinet Member's Wife

The actual social experiences of a prominent Cabinet member's wife. For this reason the authorship will be withheld. It is, without question, the most fascinating recital of politics, love, and the intrigues of high social and official life ever given publicity.

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Continued from page 917.

of our Knowledge, The Elements of Success in Service, The Fruitage that Attends a Life of Service. At a special meeting Mr. Burton Palmer was approbated to preach.

FIELD'S LANDING.—Humboldt County dedicated last month a new meeting house free of debt, except the loan of the C. C. B. S. The building is of modern architecture, the first floor containing main audience room, with lecture-room connecting, kitchen and pastor's study. Friends from adjoining towns gathered in large numbers to rejoice with the people in their new church home.

HIGHLANDS.—Evangelistic services were held for 10 days in November, in which the pastor, Rev. S. G. Lamb, was assisted by Rev. C. S. Billings of Los Angeles. Not less than 25 new members are expected as a result.

Long Beach now worships in its own meeting house, both house and lot being the gift of Mrs. Jonathan Bixby.—Spring Valley has received 10 accessions, the fruit of recent revival services, in which the pastor was assisted by Evangelist H. G. Smead.—Beckwith receives \$775, a legacy from the late Peter Duncan.

Oregon

By the will of Mr. Samuel Shepard of Arthur's Prairie, near Oregon City, who died Nov. 7, the Oregon H. M. S. receives \$3,500, the C. H. M. S. \$1,000, and the American Board \$500—in all \$5,000. Rev. D. B. Gray, superintendent of city missions in Portland, is said to have been instrumental in securing these bequests.

Washington

The women of the Olympia church have had the edifice repaired within and without, newly shingled and plastered.—Preaching services at East Church, Tacoma, on Friday and Saturday evenings have resulted in a few conversions and the quickening of members.—Evangelistic services were held at Colville in November by Rev. D. H. Reid, with good attendance and growing interest.

[For Weekly Register see page 921.]

To the Friends of the Home

The beginnings of a movement in behalf of the home are now apparent and full of promise. To bring the home into larger use has come to be the conscious aim of leaders in the fields of education, social reform and religious work. The movement, which has been the special care of the National Divorce Reform League, needs intelligent aid and a more generous support. This society proposes to adopt soon a new name better fitted to its broad work for the family and home. It asks a regular place in plans for charitable gifts close to the societies that support churches, Sunday schools, ministers, missionaries and educational institutions, and for their sake as well as its own. For the quality of the home life does much to supply the best there is in the church and state. The league promotes the culture of the field which supplies other societies with their men and money. Do not fail to put it on your list of charities for 1898, and send something, if practicable, to help close this year with a reduced debt. Mr. William G. Benedict, 610 Atlantic Avenue, Boston, is the treasurer.

ONLY the best is good enough. The best cost no more than the worst; especially in medicines. Adams's Botanic Cough Balsam sells for 35 and 75 cents a bottle, and there's none better at any price. Your local druggist sells it.

ONLY ONE "BOX CALF."—"Box Calf" is the patented name of the most popular leather in America, and in order to protect the public against imitations of it there is attached to every pair of shoes made from it the key ring check illustrated in today's issue. Look for it.

THOSE who endure the pains of rheumatism should be reminded that a cure for this disease may be found in Hood's Sarsaparilla. The experience of those who have taken Hood's Sarsaparilla for rheumatism, and have been completely and permanently cured, proves the power of this medicine to rout and conquer this disease. Hood's Sarsaparilla is the one true blood purifier and it neutralizes the acid which causes the aches and pains of rheumatism. This is why it absolutely cures when liniments and other outward applications fail to give permanent relief. Be sure to get Hood's.

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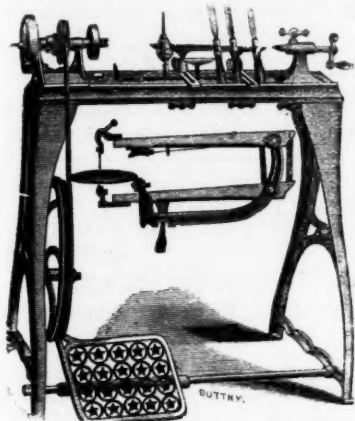


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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 3

Miss Mary Susan Rice, who so often suggests Persia, opened the meeting with prayer. Mrs. S. E. Herriek, presiding, read Gal. 6, and, selecting especially the verse, "Let us not be weary in well-doing: for in due season we shall reap if we faint not," spoke of the many suggestions of weariness with which the air at present seems to be full—so much to do at home, money hard to get, turmoil among the nations of the earth—and asked, "Are we really busy with 'well-doing,' not only for Boston, but for all the world, trusting in God to renew our strength?"

It was a great pleasure to welcome Mrs. Caswell, just home from one of her Western trips, who with her successful devotion to the cause of home missions always has a heart warm towards the work in foreign lands. Many a one present was ready to echo her assertion: "We are not weary of the missionary work, but we are sometimes very weary in it." She made a helpful comparison between the gathering in this upper room and the gathering of the earliest disciples including women in another "upper room," where they tarried in prayer, waiting for the divine fire, the essential equipment for our work today.

Mrs. Herriek, from the standpoint of a pastor's wife, spoke of prayer as the greatest present need in the Boston churches and the churches of the land; and earnest petitions followed, led by Mrs. Abell and Mrs. Goodell.

Since the calendar for the week had called for prayer for Japan it was especially pleasant to have three representatives of that mission present. It was almost like receiving one from the heavenly world to welcome Miss Telford, whose work in Japan was largely done under conditions of great invalidism, but whose interruptions, disappointments and pain, borne with Christian fortitude, were recognized as a blessed example by the Japanese about her. Little short of a miracle seems her restoration to comparative health and the ability to engage in philanthropic work. She expressed her delight in being present, alluded briefly to her life in Japan and to the Meonah Home in Boston, where she is now helping unfortunate girls.

Mrs. DeForest explained the term "Kumiai" as applied to Japanese churches, "associated churches," having no really denominational name; and translated some of the apparent discouragements in the depletion of churches here and there in that country into encouragements, since in many cases it is the seed springing up and casting out shoots in different directions.

Mrs. Pettes turned the attention to the station of Kumamoto, where Miss Julia Gulick and others have given faithful service, now without a resident missionary and entirely in the hands of the Japanese home missionary society. She drew a graphic picture of the difficulty in cutting down work upon receiving the imperative message, "Retrench."

Mrs. S. Brainerd Pratt passed on a lesson learned on her way to the meeting in an electric car. Finding herself in a cosmopolitan company surrounded by representatives of different nationalities, American, Italian, Indian, Japanese, German and Irish, she began to consider how her life had been enriched by each and to count up her indebtedness to them, and her conclusion was, "We are debtors to the nations of the earth, and when asked to send Christianity to them it is not as a charity that it should appeal to us but as a debt, especially in the light of our greater debt to our Master and theirs."

Mrs. Henry Fairbanks, president of Vermont Branch, gave a few words of cordial salutation and led in the closing prayer.

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Beautiful specimens of the Cauldon China Fern Holders for Dining-Table decoration. Very attractive Novelties recently landed.

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The Business Outlook

Owing largely to the approaching holidays, general trade throughout the country presents a livelier aspect. There is no evidence of a boom, however, either now or in the immediate future. If a boom comes at all, it will not come before the spring, and many of the more conservative do not expect one then, although they look for an active spring season.

The cotton manufacturing industry is in the most unsatisfactory position and mill men are inclined somewhat to despondency. Last winter they thought things might be better in the spring, and when that hope failed they were certain that improvement would appear in the fall. But here again they were disappointed, and now they do not dare to believe in too great a change for the better in the spring.

In some grades of cotton goods there is considerable activity, as in gingham, more especially fancy gingham. Evidence accumulates that this style of goods is coming into popular favor again after several years of neglect. The mills making fancy gingham are running full time and are said to be behind their orders.

In spite of the better jobbing demand for dry goods, clothing, hats, shoes, groceries and hardware in the West there is an unmistakable tendency on the part of general trade to slacken. Iron and steel are less strong and print cloths have once more dipped to a new low record. Wheat and corn have declined, as have the exports of both abroad. November bank clearings show with additional clearness this quieter tendency of trade.

In the stock market security values have been strong and have made general advances, and although the tendency of Wall Street advances has all been bullish the writer cannot help thinking that those who believe in a bull market right away will be disappointed. Congress is more likely than not to prove a disturbing factor, and the stock market is bound to reflect the uncertainty arising from this source.

SUPREME over pain, strikes the root—*Pond's Extract*. Refuse adulterated substitutes like counterfeit money.

NEVER in the history of the ceramic art were the specimens of china painting of so high order. The Luscian ware from Doulton exhibited by Jones, McDuffee & Stratton in their art rooms will interest those interested in seeing the costly cabinet specimens of the season of '97.

TO GO TO PALESTINE.—Ira D. Sankey, the well-known singing evangelist, has decided to join Rev. Dr. Russell H. Conwell, who will leave with a large party on Feb. 12, by the Hamburg-American Line steamer *Normannia*, for a tour to Egypt and Palestine. Messrs. Sankey and Conwell will be accompanied by their families and a large number of friends, and will spend several months abroad, the whole of the tour being under the management of Cook.

FOR THE FIRST TIME.—We notice today the advertisement in another column of a piece of furniture which, if our memory serves us right, has never been offered ready made to the public; that is, a swiveled cheval. From personal experience we know that this is one of the most useful mirrors ever constructed. Why it has never made its appearance in our furniture stores before is a mystery. The house now offering it is the Paine Furniture Company on Canal Street.

A TOUR TO WASHINGTON, D. C.—The dull season immediately following Christmas affords an excellent opportunity for a short vacation. For this reason the Royal Blue Line has arranged a personally conducted, nine-day tour to leave Boston Tuesday, Dec. 28, visiting Washington, D. C., Mount Vernon, Philadelphia and New York. Twenty-seven dollars covers every expense. Other tours in January, February, March, April and May. Send for itinerary to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

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Weekly Register

Calls

BLOMQUIST, C. F., recalled to Fosston, Minn., for a year. Accepts.
 BROWN, Paul (Presb.), Kansas City, Kan., to be assistant pastor of First Ch., Kansas City, Mo. Accepts.
 CHALMERS, A. B., First Christian Ch., Cleveland, O., to Saginaw, Mich.
 CHAPIN, Chas. H., Paynesville, Minn., to McIntosh, Erskine and Mentor.
 DENNEY, Wilson, Ashland, Neb., to Charles City, Io. Accepts.
 DEVINE, W. W. (Meth.), to Allendale, Eastmanville and Bass River, Mich. Accepts, and has begun work.
 FULLER, Edgar R., recently of Imlay City, Mich., to Bakersfield, Cal. Accepts, and has begun work.
 GILL, C. O., formerly missionary in China, to Fairfield East and Fairfield, Vt. Accepts.
 GRIFFITHS, Fred W., Dowagiac, Mich., to Chagrin Falls, O. Accepts.
 HOFFMAN, Wm. N., to Huntington, Ore. Accepts, and has begun work.
 JACKSON, Wm. P., formerly of Brigham, Que., accepts call to E. Barre and Orange, Vt.
 KENT, Everts, Eldora, Io., to Victor.
 KIRPLINGER, O. L. (formerly M. E.), to Mound City, Ill. Accepts.
 LONG, Fred W., formerly of Percival, Io., to Oswego, Ill., for six months. Accepts.
 LONG, Harry B., to Bethany Ch., S. Portland, Me.
 PEYTON, Frank, to Norris City, Ill. Accepts.
 PRENTISS, Geo. E., First Ch., Winsted, Ct., to Davenport Ch., New Haven.
 PROVAN, Jas., Shelby, Mich., to Presb. Ch., Buchanan. Accepts.
 SMITH, Allen J., W. Hartford, Vt., to Marlboro, N. H.
 SOFER, Geo. E., Alexandria, Minn., accepts call to Plymouth Ch., St. Paul.
 STAFF, Fred, Forestville Ch., Chicago, to Fort Atkinson, Wis.
 STAPLETON, Robt., Ogden, Io., to Reinbeck.
 STURTEVANT, Julian M., Evanston, Ill., to supply for a year at Ravenswood Ch., Chicago. Accepts.
 SULLENS, Arthur J., Grand Ave. Ch., Chicago, Ill., to Chelmsford, O. Accepts.
 SWANSTROM, August, Swedish Ch., Joliet, Ill., to Swedish Ch., St. Joseph, Mo.
 TAYLOR, Horace J., late of Fidaigo City, Wn., to Kelloggville, O. Accepts.
 THOMAS, Wm. A., formerly of Dunkirk, Ind., to Union Ch., Ludlow, Mass. Accepts.
 WALDROP, I. M., to Alanthus and Fairview Western Chs., Kan., for two-thirds of his time. Accepts. The remaining third will be spent in S. S. work.
 YOUNG, Chas. S., formerly of Fryeburg, Me., to Lovell for a year. Accepts and has begun work.

Ordinations and Installations

BOYD, Herbert W., rec. p. Ashby, Mass., Dec. 1. Parts by Rev. Messrs. G. H. Hewitt, F. G. Alger, W. O. Conrad, H. S. Cowell, J. M. Bell.
 BRONSDON, Allen A., o. p. Oakham, Mass., Dec. 2. Sermon, Rev. G. H. DeFolville; other parts, Rev. Messrs. J. P. Kirby, S. W. Brown, F. N. Peloubet, D. D., J. L. Sewall.
 HALE, Edgar D., i. Niles and Decoto, Cal., Nov. 10. Sermon, Dr. Geo. Moor; other parts, Rev. Messrs. W. C. Pond, D. D., E. R. Galloway, H. E. Jewett and F. H. Maar.
 HUCKEL, Oliver, i. Associate Reformed Ch. (Independent Congregational), Baltimore, Md., Nov. 29. Sermon, Pres. Charles Cuthbert Hall, D. D.; other parts, Rev. Drs. C. H. Richards, H. W. Ballantine, J. S. Jones, M. D. Babcock.
 HUDSON, Alan B., i. First Ch., Brockton, Mass., Dec. 1. Sermon, Dr. Geo. C. Lorimer; other parts, Rev. Messrs. A. E. Dunning, D. D., W. T. Beale, H. C. Hay, A. W. Archibald, D. D.
 JONES, Burton H., o. p. Hyannis, Neb. Sermon, Rev. F. A. Warfield; other parts, Rev. Messrs. J. B. Brown and Harmon Brown, D. D., and Mrs. H. S. Caswell.
 MILLARD, Samuel N., o. Pilgrim Ch., Milwaukee, Wis., Nov. 26. Parts by Rev. Messrs. I. L. Cory, G. H. Ide, D. D., and Judson Titworth.
 STACEY, John W., o. Chesterfield, Mich., Nov. 26. Parts by Rev. Messrs. J. S. Edmunds, J. H. Ashb., H. P. DeForest, D. D., S. A. Long, W. H. Warren, D. D. WIGHT, A. M., o. p. Ogensburg, N. Y., Nov. 5. Sermon, Rev. J. S. Ainslie; other parts, Rev. Messrs. Jas. Thomson, W. H. Way, C. E. Green, A. S. Smiley and Prof. J. H. Sawyer.
 WOOKEY, C. A., i. Zion Ch., Toronto, Can.

Resignations

COOLEY, H. Geo., Lakeview, Io.
 FRANCIS, A. J., Shiocton and Ellington, Wis. He begins work with the Presbyterian church of Florence.
 GUNSAULUS, Frank W., Plymouth Ch., Chicago, Ill.
 KENT, Everts, Eldora, Io., to take effect Jan. 1.
 MOODY, Benj. F., Eliza Mills, Cal.
 STAPLETON, Robt., Ogden, Io.

Dismissals

WELCH, Moses C., Pomona, Fla., Nov. 30. His address remains unchanged.

Miscellaneous

GRAY, Wm. J., recently resigned at Everett, Wn., on account of ill-health, will rest for a year in Wisconsin.
 HERBERT, Jos., has been kindly remembered by his people of Royalton, Wis., with gifts to his father, granary and cellar.
 HODGEMAN, Lewis P., Gustavus, O., has been dangerously ill with typhoid fever for several weeks, but is now reported better.
 JONES, J. Lincoln, Carrington, N. D., is supplying for a time at Crary.
 KNOXELL, Jas. R., and his wife, were pleasantly remembered by their people of Pilgrim Ch., Oakland, Cal., on their silver anniversary last month. Quite a company gathered at their home, bringing many evidences of regard.
 LAVENDER, Robt. F., and family were recently surprised pleasantly by their people in Gilman, Io., who assembled at their home and presented them with a beautiful dinner set, the sugarbowl containing a purse of money.
 LOVE, Archibald L., formerly of St. Louis, has returned from a four months' trip to northern Europe and would be glad to supply temporarily or to locate permanently. His present address is 179 Park Pl., Brooklyn, N. Y.
 VIETS, Gervase A., New Haven, Ct., has been engaged temporarily as stated supply at Chester, N. J.
 WADE, Justin G., Chicago Sem., is serving Oaklawn Ch., Chicago, as acting pastor.
 WELLS, Deacon Samuel, and his wife, recently celebrated their golden wedding, 200 or more of their friends gathering in the Town Hall of Hebron, N. H., to extend hearty congratulations. This enjoyable occasion was a deserved compliment to the worthy couple, who for 20 years have been foremost in promoting the interests of the church.

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DR. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."

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The American Board to the Churches

An Official Memorial

At the beginning of the year, and in order to invite the largest plans on the part of the churches, the Prudential Committee and the officers of the American Board feel constrained to call direct attention to the most difficult and crucial action of all the year, namely, the making of the appropriations to the missions. After full deliberation of the committee, including the president and vice-president, whose special counsel was sought, it was voted to make the appropriations on the same basis as last year.

The committee had already asked of each of the missions the most economical statement of actual necessities in order to do the work intrusted to them. The appropriations as voted compel a continued reduction in the salaries of the missionaries, save those supported by the Woman's Boards, by ten per cent in sixteen of the missions, by five per cent in two, while in two reduction is impossible because of distressing conditions. The Turkish missions are included in this for the first time.

The appropriations to the native agencies, churches, pastors, evangelists and schools, is cut forty-five per cent., on the average, below the needs of the missions. This falls heavily upon the most permanent and fruit-bearing part of the work. With such facts, no one will claim that the committee could have made the appropriations smaller.

Even these appropriations raise an exigency which is most urgent in its message to the churches of the land. The Board must receive, from some source,

at least \$110,000 more than last year. And why so much more? Because there was not enough received last year to meet the expenses into \$45,000. Because the Otis and Swett legacies, which gave us last year \$43,000 are now exhausted. Because we have a present indebtedness of about \$22,000.

We are anxious that the Christians in all our churches shall be made to know the gravity of the situation. It has been a simple question whether to cut the missions still more bitterly, or trust the Congregational churches yet more implicitly. The former we do not know how to accomplish, without voting destruction, and hence we have trusted the churches, who do not ask us to create ruins on the mission fields. In thus acting have we misplaced our confidence?

The great trust laid upon us by the will of the churches compels the entreaty, which we here present, to let the troubled cry of our missions reach every church and every Christian heart in this time of unique privilege.

This brief memorial we place before the constituency of the Board, at the beginning of the year, respectfully, urgently and hopefully. We have a deep sense of the present duty and a profound faith in the ability of the churches, by wise and prompt action, to prevent the need of an appeal at the end of the year. In behalf of the Prudential Committee,

EDWIN B. WEBB, Chairman.

C. H. DANIELS, Clerk.

FRANK H. WIGGIN, Treasurer.

Education

— Fifty-one Freshmen of Beloit College have been suspended for infraction of college rules.

— Baltimore's school board has adopted civil service rules for the appointment and promotion of teachers.

— The Grand Jury of the county of which Macon, Ga., is the seat has just condemned the practice which obtains there of permitting the Roman Catholics of the city to have a separate school in which the catechism is a textbook, the school being supported from the public school fund, the Catholics paying only their proportionate share of the taxes.

— A new \$10,000 gymnasium for the women of Iowa College was dedicated at Grinnell, Nov. 30. It is the gift of Miss Carrie Rand, who has charge of the physical culture work among the women, and is erected by her as a memorial to her father and her brother. At the dedicatory exercises the presentation was made by Professor Herron. President Gates accepted it on behalf of the trustees. The prayer of dedication was offered by Rev. L. L. West of Winona, Minn.

— The meeting of the Amherst trustees at Springfield last week was of uncommon importance and drew a large attendance. Dr. Storrs, Dr. Parkhurst, D. Willis James and Dr. W. H. Ward were among the prominent members present. The proceedings have not been divulged, but it is understood that there was a long and earnest discussion, and a committee consisting of Professor Burgess, Dr. Ward and Dr. Williston Walker was appointed to consider carefully the needs of the college. It is not probable, however, that any definite action will be taken before the next summer's meeting of the board. The appointment of James W. Fairbanks as treasurer fills a position which G. Henry Whitcomb of Worcester has occupied with great satisfaction to all concerned since the death of the long-time treasurer, Austin W. Dickinson, two years ago. Mr. Whitcomb is unwilling longer to add to his large business burdens this special responsibility. The new appointee graduated from Amherst in 1886, followed the vocation of teacher for a number of years, being principal of Williston Seminary for some time. Since then he was associated for a while with President Hill of the Great Northern Railway, being a tutor for his sons. He has marked abilities as a financier and will reside in Amherst in order to look carefully after all the details pertaining to his office.

There will be a convention for all interested in brotherhood work for men at the Belleville Congregational Church in Newburyport, Dec. 16. Sessions will open at 10.30, 2.30 and 7, and a dozen successful workers will speak. This gathering is convened under the auspices of the Congregational Council of the Brotherhood of Andrew and Philip.

Home Missionary Fund

Rev. R. Scoles, Clarendon, Vt. \$3.00
James B. Williams, Glastonbury, Ct. 8.00



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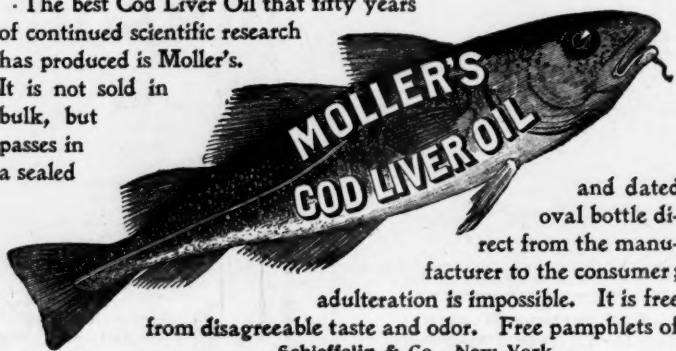
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Official Call for the National Council

The National Council of the Congregational Churches of the United States will hold its tenth triennial session in the city of Portland, Ore., in 1898. The session will begin on Thursday, July 7, at 10 A. M.

The churches are entitled to representation in the council, under its rules as follows:

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one-half, it being understood that wherever the churches of any State are directly united in a general organization they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each 10,000 communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable. Each State or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each, such representatives having the right of discussion only.

Blank credential cards will be furnished to the scribes of local associations of churches and conferences through their State secretaries. These cards will be in duplicate—one a plain card, to be presented by the delegate named, in person, to the proper officer in Portland; the other a postal, addressed to the secretary, and to be mailed to him as soon as possible. Careful attention to this matter is important that the roll of members may be made out, in advance of the session, as full and accurate as may be, and the business of the council be expedited.

The sermon will be preached by Rev. Albert J. Lyman, D. D., of Brooklyn, N. Y.

It seems desirable that this statement and call be issued early; and the committee is not yet prepared to give a fuller program, which will be issued later.

It is confidently expected that very favorable rates of travel will be given by the railroads; and, with assurances of abounding hospitality on the part of Oregon friends, in welcoming this first visit of the council to the Pacific, it is hoped that full delegations will be secured from the churches and that many friends, not delegates, will be attracted by the unusual opportunity to visit the Pacific and

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AND BOSTON RECORDER

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THE CONGREGATIONALIST

secure the uplift of what should be a memorable session of our great council.

NELSON DINGLEY, Moderator.
HENRY A. HAZEN, Secretary.

Week of Prayer Topics, 1898

We give below the two sets of topics available to the churches. The first list is printed in *The Congregationalist Handbook*. The second can be procured by writing to Josiah Strong, D. D., secretary of the Evangelical Alliance, United Charities Building, New York city. They are furnished gratuitously to all churches that make an offering to the alliance during the Week of Prayer.

SUGGESTED BY THE BOSTON MINISTERS' MEETING

Saved by Grace

Sunday, Jan. 2, 1898. SERMONS. MAN'S NEED AND GOD'S ANSWER. Rom. 7: 24; Jno. 3: 16.

Monday, Jan. 3. SINNERS BY NATURE AND BY CHOICE. Eph. 2: 1-4; Jno. 3: 19, 20.

Tuesday, Jan. 4. CHRIST THE DELIVERER FROM GUILT. 1 Jno. 1: 7; Isa. 53: 5.

Wednesday, Jan. 5. CHRIST THE DELIVERER FROM THE POWER OF SIN. Matt. 1: 21; Rom. 6: 14.

Thursday, Jan. 6. CHRIST THE DELIVERER FROM THE CONSEQUENCES OF SIN. Rom. 8: 23; 8: 1, 2.

Friday, Jan. 7. SANCTIFIED BY THE SPIRIT. Rom. 15: 16; 1 Thess. 4: 3.

Saturday, Jan. 8. CHANGED INTO HIS LIKENESS. 1 Jno. 3: 2; Jno. 17: 3.

SUGGESTED BY THE EVANGELICAL ALLIANCE

Monday, Jan. 3. Thanksgiving and Confession.

Tuesday, Jan. 4. The Church Universal.

Wednesday, Jan. 5. Nations and Their Rulers.

Thursday, Jan. 6. Families and Schools.

Friday, Jan. 7. Foreign Missions.

Saturday, Jan. 8. Home Missions.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*, except in case of the "1898 Combination," which includes one year's subscription (in advance) to the paper.

1898 (The Century Magazine, \$4.00)	\$7.50
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Harper's Bazar.....	3.25
St. Nicholas.....	2.50

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office.

Marriages

The charge for marriage notices is twenty-five cents.

BLISS—ROCKAFELLAR.—In Tarrytown, N. Y., Dec. 2, at the house of the bride's father, Mr. Russell H. Root, by Rev. John Knox Allen, D. D., Sylvester Strong Bliss and Jennie Baker Rockafellar.

Deaths

LIGGETT.—In Detroit, Mich., Nov. 13, Rev. James D. Liggett, aged 76 years. He held pastorates in Leavenworth and Hiawatha, Kan., and was a trustee of Washburn College.

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Our offer explained more fully in *The Congregationalist*, Nov. 18th and 25th.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soap and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.



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HOLIDAY GOODS.

Our line of Holiday Goods is complete in assortment and worthy of your inspection and consideration. It is well to remember that the choicest goods go first and that the early purchasers get the best bargains. While we cannot enumerate all the good things, we extend a cordial invitation to visit this department, which is on street floor as you enter upper door.

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